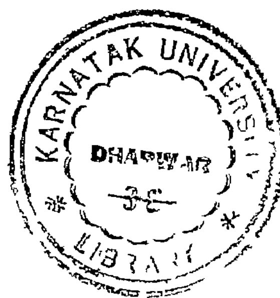
AGRAHARAS IN ANCIENT KARNATAKA

(From the early times to the 13th Century A. D.)

By

S. LEELA SHANTHAKUMARI, M A



THESIS SUBMITTED FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

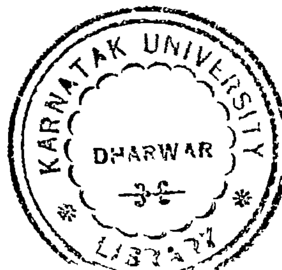
KARNATAK UNIVERSITY, DHARWAR

1970

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When epigraphical material is the main source for the study of such a subject, the specialized library of the Kannada Research Institute in the Karnatak University Dharwar was of very much use. Thanks to the generous

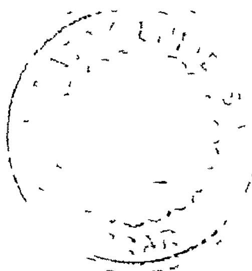


Librarian Shri. R.R.Atgur and the Library Assistant, I could have free access to whatever material I required in this Library.

My thanks are due to the Librarians of the Karnatak University, the Mysore University, and the Karnatak College, Dharwar — Sri. M.R.Kumbar, Sri. K.S. Deshpande and Sri.S.R.Gunjal respectively, for their kind help in providing all facilities in the use of their libraries.

In the course of my study, I had also an occasion to visit the office of the Chief Epigraphist, Archaeological Survey of India, at Mysore, and through the kindness of its authorities, Dr.G.S.Gai and Dr.K.V. Ramesh I had access to the estampages of epigraphs in that office and the valuable books in its library. I take this opportunity to thank ~~these authorities~~ them for their kindness shown during my stay there.

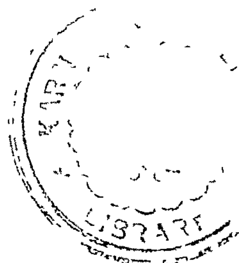
Sri. R.S.Desai, the Artist of the Kannada Research Institute, Karnatak University Dharwar, has prepared the useful map showing some of the important Agraharas in Ancient Karnataka. I express my heart felt thanks to him.



A work like this could be completed only with the encouragement and active help of a number of friends whom I remember here with gratitude.

DHARWAR - 3
April 11 , 1970

S Leela Shanthakumari
(S. Leela Shanthakumari.)



C O N T E N T S

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the teachers — Provision for the students — State and Education — Subjects taught in the Agrahāra — Courses of study — Primary education, Higher education — The method of study — Higher studies in Kannada useful arts and crafts — Education of Princes — Education of women.

Chapter IV

MANAGEMENT OF THE AGRAHARAS

Tax-free and Non-tax-free Agrahāras — Mahājanas and Taxation — Queens and officers incharge of Agrahāras — Privileges of the Agrahāras — Strict life in the Agrahāras.

Chapter V

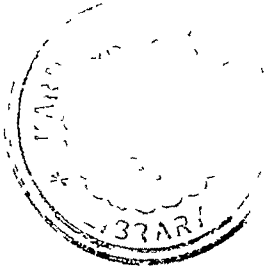
THE MAHAJANAS

Meaning of the term Mahājanas — Local assembly — Number of Mahājanas — Qualifications of the Mahājanas

Functions of the Mahajanas:

Trustees of donations — Donation of grants — Power to sell land — Acts of public welfare — Appointing officers for different purposes — Temples and the Mahājanas — Judicial Functions — Position of the Mahājanas.

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SOME AGRAHĀRAS IN ANCIENT and MEDIEVAL KARNATAKA

BIDAR
Chincholi
GULBARGA
Nidagundi
Sulapete
Agarkhed
Gabbur
Salotgi
Almel
Itgi
Rugi
Balaganur
Jevargi
Mudhol
BIJAPUR
Hippargi
Sindgi
Mudbhavi
Telsang
Honawad
Hadagali
Kokatnur
Kokatnur
Ingalgi
Managoli
Kondguli
Tumbige
Bagewadi
Ingalesvar
Hunasigi
Chinchli
Jamkhandi
Kolhar
Muttigi
Mudhol
Belavatti
RAICHUR
Bagewadi
Kallur
Kerur
Katgeri
Balaganur
Aiholi
Nesargi
Badami
BELGAUM
Murgod
Shirasangi
Mudenur
Hooli
Nargund
Sudi
Bagewadi
Ron
Naregal
Navali
Halasgi
Aminbhavi
Navalgund
Mudhol
Kotumachgi
Balaganur
Hombal
Kukanur
DHARWAR
Gadag
Itgi
Yammiganur
Annigeri
Lakkundi
Kundgol
Mulgund
Dambal
Kurugodu
Saunshi
Alavandi
BELLARY
Gudgeri
Bellatti
Ingalgi
Hadagali
Kalas
Savanur
Itgi
Hirehadagali
Molakalmur
Naregal
Haveri
KARWAR
Kuruvatti
Alur
Devihosur
Harapanhalli
Tilavalli
Harihar
Chikkerur
Kuppagadde
Hirekerur
Anaji
Talagunda
Itgi
Kodaganur
Belgami
Tagarti
Hosur
Kundur
CHITRADURG
Choradi
Anandapur
Haranhalli
Kumsi
SHIMOGA
Bhadravati
Amritapura
Begur
Tarikere
Hirenallur
Huliyur
Koppa
Keresante
Khandya
Kahakatte
Hiregawaji
TUMKUR
Banavar
Kaivara
CHIKMAGALUR
Hiremagalur
Arsikere
Ambili
Haranhalli
KOLAR
Nelamangala
Gandsi
Mayasandra
Shantigram
HASSAN
Nuggihalli
Kunigal
BANGALORE
Malur
MANGALORE
Dindiganhalli
Bellur
Kundur
Nagamangala
Basaralu
Maddur
MANDYA
Chikkarasinakere
MERCARA
Bannur
Belagula
MYSORE
Somanathapur
Madduru

MAHARASTRA
GOA
ARABIAN SEA
KERALA
ANDHRA
MADRAS

CHAPTER I

SOURCES, NATURE AND SCOPE

Agrahāra is a very familiar term to most of the Kannada people even today. It is generally understood to connote ~~for~~ a brāhmaṇa locality in a village or town. But this is not the exact meaning of the term nor does it denote the exact nature of the institution. Agrahāra is an institution of great antiquity. It is one of the few institutions which flourished in the early and mediaeval days and survived till a very recent period of history. Though it is known that this institution played a vital role in the educational, religious and social life of early and mediaeval Karnataka, no exhaustive study, with a view to understand the exact nature, formation and working of this institution has been done so far. An attempt has, therefore, been made in the present thesis, to focus the attention on the different aspects of this institution and to bring out as clear a picture of it as possible.

Though the subject is interesting, the study is beset with difficulties. The institution is neither too unfamiliar nor the references to it too scanty. Yet, it is difficult to find out the exact nature, formation



and functions of this important institution, for, the source material at our disposal does not bear out any direct evidence on such questions.

The main sources, rather, one can even say, the only sources for the study of this topic are the inscriptions. Reference to Agrahāras is not that scanty in literature but, such references as are available, hardly throw much needed light which would help us to get answers on basic questions related to the topic. At best, these literary sources could be used as corroborative evidence of this institution. Therefore, one has to entirely depend upon the epigraphs for any useful information in this regard. A large number of inscriptions from the 4th century onwards refer to this institution in some way or the other, especially as an institution receiving donations for various purposes. But, not all of them help us to know how these Agrahāras were formed and how they functioned. Fortunately, however, there are at least a few records which give some useful indications as regards these points. As has been detailed in the succeeding chapters, this institution was formed in a number of ways such as by converting a village into an Agrahāra or by joining two or more villages for this purpose. The motive behind this act was mainly to acquire

merit for oneself but it served the very important cause of the spread of education and culture. These institutions functioned in a refreshingly democratic manner though not in form but certainly in spirit, when they were managed by their own representatives, with little or no interference from outside. The Mahājanas who formed the pillars of these institutions had wide powers and by their learning and character they commanded the respect of even the ruling class. They had varied functions to perform and varied responsibilities to shoulder.

Interesting information about all these points which have been dealt with in detail in the chapters that follow is fortunately available in some epigraphical records of the region to which the study pertains viz., Karnataka. A few of such useful sources of information have been noted below. The Tāḷagunda inscription of Kākusthavarma is one of the earliest records of Karnataka.[1] In course of narrating the fact that a number of brāhmaṇas from Ahichchhatra were invited to come and settle in Tāḷagunda, the record hints at one of the methods of formation of an Agrahāra viz., bringing the learned brāhmaṇas from outside and settling them in a particular place, donating land for their maintenance, so that they could carry on their functions without hinderance of any sort. Incidentally, the record takes back the antiquity

of this institution to a very ancient period.

An inscription from Viradevanahalli of a later period, viz., 1123 A.D., is also interesting in this regard. It tells us how an officer named Vīrayya daṇḍa-nāyaka established a new township altogether, by cutting down the forest and formed it into an Agrahāra housing the brāhmanas therein. The record says:

> Vīrayya-daṇḍanāyakam tanna nija-svāmi
> 'Srī Vīra-Ballāla-Dēvara rājyābhyudayārthavāgi
> tāne karaviṭṭu kāḍa kaḍidu māḍida 'Srī-
> Vīraballāla puradoḷu....[2]

Yet another record from Kyāsāpura belonging to the Rāshṭrakūṭa king Nityavarsha dated 968 A.D. discloses the interesting fact that an Agrahāra was formed by bringing together two adjoining villages, viz., Biravūr and Bidiravaḷḷi.[3] When the existing Agrahāras went into decay, care was taken to revive them by rehabilitating the people in the same place or even by shifting them to another. A record from Kallangere,[4] for example, tells us that the brāhmanas of Kodaṅganūr Agrahāra, which was a gift of Janamējaya, were shifted to the Agrahāra Kallangere with the promise of providing better facilities.

Quite a number of records refer to the revival of the Agrahāras fallen into disuse and the rehabilitation of the people.

Educational centres as the Agrahāras were, their activities in this regard have been described in quite a few inscriptions. A large number of them extol in a conventional way, the intellectual abilities of the Mahājanas and their attainments in several subjects ranging from the Vēdas and philosophy to grammar, literature and fine arts. But some of them at least speak of the specialization of some teachers in some particular subjects and the Agrahāras, where stress was laid on these specialized subjects. For example, Lokkiguṇḍi was known for the teaching of Prābhākara system of philosophy.[5] A school was established in Patna particularly for the teaching of the works of Bhāskarāchārya.[6]

Interestingly indeed, at least some records refer to the books that were prescribed for study. For example, a record from Gadag, belonging to Chālukya Vikramāditya VI, refers to the work Sūtra Charche as being taught in the Lokkiguṇḍi Agrahāra.[7] The Koṇḍguḷi inscription of 1132 A.D. mentions Rūpāvatāra as one of

the books taught in that Agrahāra.[8] It is well known that this work on grammar written by Dharmakīrti was meant for the beginner. That this work was quite popular in this area is indicated by yet another reference to this work in one of the inscription from Tālagunda dated 1158 A.D.[9] Apart from these we come across references like Kaumāra vyākarana, Hiriyagrantha, Kiriyagrantha and also the four Vedas and other subjects.

The primary concern of these educational institutions was to look after the students and teachers as well. Some inscriptions give us an idea as to how this was attended to. Adequate remuneration was paid to the teachers in the form of grants of land, depending upon the responsibilities the teacher had to shoulder. Generally, the teacher teaching advanced students was granted more land than the one who taught the lower classes. It is of course true that this cannot be stated as a rule strictly adhered to in those days, although references to this effect bear such a surmise. A record from Kōtavumachige[10] for example, makes such a distinction between the different cadres of teachers. A teacher teaching subjects like Nyāsa and Prābhākara was given 50 mattars of land and was called bhatta while the one teaching mathematics and other subjects was given 25 mattars

of land and he was called akkariga. Students were obviously not to pay for their education. Instead, provision was made for their food, clothing and even medical treatment. A large number of inscriptions refer in general way to the provision made for the aśana and āchchhādana of the chchhātras, i.e., the food and clothing of the students. But some of them give more interesting details. Tālagunda inscription,[11] for example, speaks of the cooks and grants made to them as remuneration for cooking and feeding the students and teachers. Bhaishajya, or medical aid for the students finds a mention in quite a few inscriptions. In the Tālangunda record mentioned above we find reference to even such minor details as the weekly oil bath of the students and the record registers a provision made for that purpose. The famous Sālotgi inscription[12] goes a step further and in addition to making provision for food and clothing of students, gathering there from far and near (nānā-janapada) lays down that the citizens should invite them for food or festive occasions and pay a stipulated amount of money to the institution on such occasions. Though few, such examples go to show how great an importance was given to education by the authorities and the public as well. As has been pointed out in the chapters below, one feature of education, worthy of note in these early days was that it was not so much a statutary

subject to be compulsorily looked after by the government as such, but, it was the concern of all. Imparting of education and spread of knowledge was a metorious act. It yielded a two way profit — it earned merit for the sponsor of this cause and it spread the light of knowledge.

One cannot have a clear idea about the system of education such as the primary education and higher studies. But, even here though in a small way, some inscriptions throw useful light. For example, they contain such terms as Bālaśikshe,[13] Karnātaka Bālaśikshe,[14] Kannadakshara śikshe[15] etc., indicating how the young children were educated at the primary level. Subjects like Prābhākara, Nyāsa, Tarka, Vyākaraṇa, Mīmāmsa and so on were taught at a higher level.

The inscriptions of Nāgāi[16] have a special importance in view of the fact that in addition to mentioning the different number of students studying different subjects, one of them pointedly mentions six sarasvati-bhaṇḍārigas or the librarians, indicating the size and importance of educational institution therein.

It is generally believed that the Agrahāras were exclusively brāhmaṇa villages. But it has been shown

below, with evidence, that though they were villages granted to the brāhmaṇas, people of other communities following different professions also lived in such villages. The administration of such villages was not also the exclusive business of the donors or the Mahājanas. It is shown below that though, of course, these people were mainly concerned with administration of such villages, the government officials also had a part to play. Generally there used to be cooperation between the two but instances of discord and dispute are not altogether wanting. For example, a record from Bāgaḷi[17] speaks of the high-handedness of an official in raising the tax of a village. The Mahājanas protested against the action and appealed to the king and got the redress. In yet another case the atrocities committed by an officer were strongly protested by the Mahājanas and an award was given by the king in their favour relieving the officer concerned of his charge of that village.[18] Such instances are few, but they indirectly at least, speak of the rights given to the people.

As regards the other types of educational institutions like Brahmapuri, Ghatikasthana and Matha, some inscriptions give interesting details. Inscriptions at Kaḍalevāḍ, Nāgāi, and Baḷḷigāve especially, are very much useful in this regard.

The above inscriptions and a considerably large number of others including the unpublished ones, have been studied afresh critically in presenting this work, with the following scheme.

In the second chapter entitled "The Formation of the Agrahāra", an attempt is made to know the exact connotation of the term Agrahāra and also the antiquity of this institution. The methods of forming these institutions are also studied. /The main object of instituting such Agrahāras by the donors like the kings, queens and state officers and the rich people was to earn merit or puṇya but it served the larger interest of education./ Different nomenclatures describing the Agrahāras also are examined. The third chapter deals with the functions of the Agrahāra. | It is pointed out that the main function of the Agrahāra was to conduct educational activities.| Points like the maintenance of the teachers and their qualifications, arrangements for the maintenance of the students, subjects taught, course of study or method of study and the like have been discussed here. Chapter four deals with the 'Administration of the Agrahāra'. It has been shown here that though the Mahājanas were mainly concerned with the administration, they were assisted by the state

officials. Peculiar features and status of the Agrahāra have also been studied. In Chapter five, entitled 'The Mahājanas' an attempt is made to study the various aspects of this important body of people, who played a vital role in the education of Ancient Karnataka. Their duties, functions and position have also been examined. Chapter six is like a supplement to the study. Brahmapuri, Ghaṭikāsthāna and the Maṭha, were simultaneously played a vital role as educational institutions. They have many similarities in their nature and have practically identical functions. Hence it was though essential to present an account of these institutions here. The seventh chapter describes some important Agrahāras that flourished in the Ancient Karnataka. A map showing some of the important Agrahāras has been appended. I only beg to submit that the caption of the map should read some Agrahāras in Ancient Karnataka instead of Some Agrahāras in Ancient and Mediaeval Karnataka as it is printed.

A word may be said about the limitation of the present work. As pointed out above, this institution, Agrahāra, came into existence in a very early period of history and continued to flourish till recently. Therefore, in view of the vastness of the material it became essential to restrict the scope to a limited period viz., the

Ancient Karnataka. For the sake of proper treatment of the subject matter, the ancient period is extended to 13th century A.D. Therefore, even inscriptions belonging up to the 13th century have been taken here into consideration. Such a restriction has a justification from the point of view of the political events in Karnataka also.

As is well known, from about the 4th century till the end of the 13th, a number of dynasties like the Kadambas, the Chālukyas of Bādāmi, the Rāshṭrakūṭas, the Chālukyas of Kalyāṇa, the Sēuṇas and the Hoysaḷas ruled over this vast territory between the Gōdāvarī and the Kāvērī. But in spite of the changes in the ruling dynasties the pattern of administration and the social and religious orders did not undergo any marked change. However, the position becomes different from the later period. All the institutions administrative, religious and social were rudely shaken by the Muslim invasions towards the end of the 13th century and the beginning of the 14th century followed by the Muslim occupation of almost the whole of Karnataka. The Vijayanagar empire that emerged subsequently followed the earlier traditions in reviving these institutions but, the pattern was altered to an extent during these periods.

Thus, this long period from the 4th to the 13th century forms one compact unit in the political history of Karnataka and it is so in the cultural history also. So, naturally it forms one convenient unit of period for the study of such institutions like the Agrahāras also. Hence, the restriction. It is, however, to be noted that reference has been made to the records of later periods whenever it was found necessary for the clarifiction and elucidation of certain points.

Another point to be noted here is that the present desertation, restricts itself to the study of this institution of Agrahāra as it existed and flourished in ancient Karnataka. But, I am not unaware of the existence of similar institutions outside, in the contemporary period. A detailed study of them would however, too much widen the scope and make the study a bit too unwieldy. Hence it was not attempted, although reference has been made to such institutions outside Karnataka whenever there is relevance to it.

References and Notes

1. EC., VII, Sk. 176.
2. Ibid., V, Hn. 116.
3. Ibid., XII, Cd. 50.
4. Ibid., V, Ak. 110.

padedu suprasiddha Janamejayadatti Kodanganure nor

ppade kadu-rayyan appudidakam migilappudan
uran iven endedan

odagondu bandu vineyangalin aggada vishnu-
bhubujam kude paded illi kellagere

sobhisatirpparu viprar ellarum

5. EI., XV, p. 356 ff.
6. Ibid., I, p. 338 ff.
7. ARSIE., 32-33, Bk. No. 102.
8. EI., XXXVII, ii, p. 189 ff.
9. EC., VII, Sk. 185.
10. EI., XX, p. 64 ff.
11. EC., VII, Sk. 185.
12. EI., IV, p. 62.
13. EC., III, Tn. 27.
14. Ibid., Ak. 138.
15. Ibid., Ch. 2.

16. HAS., 8, p. 15 ff.

17. SII., IX, No. 76.

18. Ibid., No. 163.

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CHAPTER — II

FORMATION OF THE AGRAHĀRAS

Meaning of the term Agrahāra:

Agrahāra is an old and familiar term. It refers to a social institution that existed in our country from quite early times. In literature as well as in hundreds of inscriptions of both North and South India, dating from very early days, we find the Agrahāras mentioned. We propose to make a historical study of this with a reference to this institution in Karnataka in its various aspects.

To-day, the term Agrahāra is applied generally to a locality of brāhmaṇas in a town or a village. Formerly, not only localities but towns and villages also were called Agrahāras. From the study of the inscriptions it has been revealed that these Agrahāras were villages gifted to the learned brāhmaṇas, for their maintenance. This is the most familiar meaning attached to this term in the modern times. But its real origin and meaning are not clear. Hence, it becomes necessary to examine the connotation and the full significance of the term Agrahāra.

It is indeed difficult to arrive at the exact meaning of the term Agrahāra. In regard to the origin of the term Agrahāra, various views have been held by scholars who have offered their own suggestions. We propose to examine them here. Before we do so, we have to take into consideration the basic character of an Agrahāra. From a study of large number of inscriptions of the early and mediaeval period it becomes clear that the Agrahāras were primarily educational institutions and that they were granted for the maintenance of learned brāhmaṇas who were engaged in the pursuit of and promoting traditional learning and imparting education in various subjects, & to maintain discipline.

Agrahāra is a composite word consisting of two terms *Agra* and *hāra* or *Āhāra*. But the exact import of either of the component words is not clear. Regarding the origin and interpretation of the term Agrahāra, its first part being *Agra*, which means first or foremost, all the scholars who have discussed this question agree that this term was applied in the present context to these brāhmaṇas who according to Vedic traditions were the first among the four conventional Varṇas or Classes of society. So leaving aside this part of the expression we take up the second part about which there is a great diversity of opinions. The second part has been taken

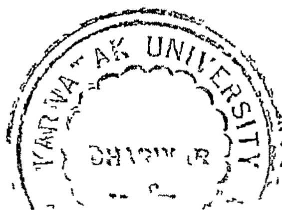
by some as hāra or āhāra. This word again has been interpreted differently. For instance, some have derived it from the Sanskrit word hṛi, meaning to take away. Others have taken it as āhāra which occurs in the sense of a territory or a land unit. Āhāra also means food, maintenance, etc. So with this preliminary consideration we will scrutinize the arguments of a few noted writers. D.L.Narasimhachar, for instance, takes the term āhāra to mean a territorial division.[1] J.C.Ghosh, on the other hand, derives this word Agrahāra from Agra i.e. first or prior and hṛi to take, and states that the term would mean 'One who takes or collects king's share,' taking agra in the sense of agra-bhāga, i.e., king's share. Therefore, the term Agrahāra would mean according to him, a place of business or headquarters of the Agrahāra or the Agrahārin. Thus Agrahārin has been interpreted to mean an officer like Mahattama of the later times.[2]

N.G.Majumdar, who first edited these plates[3] stated that an officer made this proclamation from Ambila which was an Agrahāra, i.e., a royal-grant village or in other words, a village granted by the king. This interpretation was objected to by Ghosh on the ground that a grant could not be issued from a royal grant village. But there is no basis for such an objection,

for Ambila was after all a village granted by the king and either he himself or his officers could at any time camp there, as in other places and make proclamations of other grants. There are numerous instances of this type.

Another scholar, Appadorai, connects this term with the collection of taxes, when he suggests that the term Agrahāra is derived from agre-harati.[4] According to him, a village was known as an Agrahāra because the revenue of that village was alienated to (harati) certain persons for whom it was granted, before (agra) it could reach the royal treasury. That is to say, that the king or the government did not get any revenue from such villages. This suggestion is based on the assumption that Agrahāras were rent-free villages. But, this interpretation is not accurate. It is true that most of the Agrahāras were generally made rent-free or tax-free; yet, there were also some others which had to pay fixed amount of taxes. Such Agrahāras were called Niyatakara Agrahāras. Hence it would be incorrect to generalise and say that the revenue from the Agrahāras were appropriated before it reached the king and therefore they were called Agrahāras.

It may be noted that the term āhāra occurs in



many inscriptions in the sense of a territorial division, like Vishaya, Nādu, Mandala etc. But, even here, there is difference of opinion with regard to its derivation. Dr.Sircar thinks that a division was known as āhāra because it fetched revenue.[5] The term āharani, as occurring in the Brahmodra - Mohota inscription of Drōnasimha, and āhāra are both taken to have been derived from ā + hri, both being centres of collection of revenue. J.Ph. Vogel, on the other hand, cites Prof. Kern, according to whom the term āhāra is equivalent to ādhāra[6] meaning ground. "It seems to mean 'territory' in the compound sāhāra." However, it is to be noted that in both these cases, the term āhāra stands for a territorial unit. Hāra also is found to have been used in the same sense.[7]

As noted earlier the first part of this compound word i.e. agra means foremost, first, chief and so on. The term Agrahāra may therefore be taken to mean a land unit belonging to the foremost i.e., the brāhmanas. A study of the inscriptions shows that these Agrahāras were generally donated to the brāhmanas, who by their learning, scholarship and austerity, had acquired a place of honour and stood at the top of the social hierarchy. These were agras or

the foremost. From this it can be said that agras mean brāhmaṇas. The word Āhāra or hāra as seen above means a division or a unit of land. It may also be taken in a modified sense to mean a village or town.

Kittel[8] has taken the word Āhāra to mean food or livelihood. Hence, the term Agrahara may also be interpreted as land or a village granted for food, that is to say, for the maintenance of the agras i.e., the foremost among the four classes viz., the brāhmaṇas. Other interpretations suggested by several other scholars also may be briefly noticed here. Dr. Moraes, for instance, says that it constituted the real universities of Mediaeval India the "stadium generale or the school of universal learning."[9] Another view is that it was a grant of land given to the brāhmaṇas for religious purposes.[10] According to yet another view, it was a grant made for the benefit of the religious students.[11] Dr.R.K.Mookerji thinks that Agrahāras were "the villages consecrated for the use of religious students (brāhmaṇas)."[12] This interpretation is only partly correct since the students were maintained in the Agrahāras, but it may be observed here that the grants were made for the maintenance of learned teachers also. Altekar is of the opinion that the Agrahāras were "a settlement of brāhmaṇa colonies in villages, exclusively assigned to them for their maintenance."[13]

Dr. Meenakshi also holds a similar opinion.[14] According to her "when a whole village was settled by a number of learned brāhmaṇas, it was commonly known as an 'agrahāra'." Fleet thought that the Agrahāra was like an Inam village of later periods.[15] These various interpretations mentioned above are not comprehensive, because, though it is true that they were the villages granted to the brāhmaṇas, they were not exclusively brāhmaṇa villages. As will be seen below, people following different professions also lived in such villages. Thus a more plausible explanation of the term Agrahāra would be that it was a village granted to a group of brāhmaṇas settled there for the purpose of conducting religious and educational activities. The land, in such a village, belonged to the brāhmaṇa donees. But other people also pursuing different professions did live here.

Antiquity and evolution of the Agrahāra:

It is difficult to say when exactly the system of creating or establishing the Agrahāra was commenced. It is well-known that in the Vedic period educational activities were conducted in the hermitages of the sages in the forests situated far away from the cities. The kings used to donate money and cows to such sages. Students stayed with the sages. This system was known

as Gurukula system. In these Gurukulas they studied different subjects. In course of time, with the growth of civilization, the educational institutions came to be established in the capital cities and towns also. Yet, the residential nature of such educational institutions was not affected.

The Agrahāras of mediaeval days may generally be compared to the Gurukulas of ancient days although there were fundamental differences between the two. Like the Gurukulas, the Agrahāras were residential educational institutions. Unlike the Gurukulas each of which was headed by one sage, the Agrahāras were managed by groups of people called Mahājanas. Though the Agrahāras were the grant villages of the brāhmaṇas, people of other communities also lived there. But it was not so in the case of Gurukulas. Gurukula was not a village, but only an ashrama of an individual. In the Agrahāras there used to be various teachers learned in different branches of knowledge and each taught the subject in which he was proficient. Though there were dissimilarities, they can be treated on the same level to a certain extent. For, the Vedic traditional learning was common and the students were under the direct control of the teachers. Like the Agrahāras they were also maintained by royal

grants. It is therefore proper to think that the Agrahāras evolved from the earlier Gurukulas. With the change of times the Gurukulas of the forests made way for educational institutions founded in cities and towns. But the residential character of the Gurukula was not lost. Thus we find that the whole villages were converted into educational institutions and called Agrahāras. Thus the nucleus of the Agrahāra can be traced to the Gurukula of ~~the~~ yore.

The institution of Agrahāra has a great antiquity. Kalhana in his Rājatarangini refers to some ancient kings of Kashmir like Kuśa, Janaka, Sachīnara and others who established the Agrahāras. Kuśa, of the Lava family is said to have made a grant of an Agrahāra Kuruhāra. His son Khagēndra established two important Agrahāras of Kashmir viz., Khāgi and Khonamuṣa. Godhara ~~of~~ a scion of another family is credited with the grant of Godharā Hastiśālā Agrahāra to the brāhmaṇas. Janaka, grand-son of Godharā, founded a vihāra and an Agrahāra called Jālora. Śachīnara, the successor of Janaka is credited with the creation of two Agrahāras viz., Śamāngāsā and Aśanāra. In Rājataranginī, these kings are placed prior to the Maurya king Aśhoka indicating that these ruled before him. This pushes back the antiquity of the Agrahāras to a period much earlier than that

of Aśōka. However, it should be noted that the chronology of these rulers is still subject to doubt.[16]

With the rise of the Gupta power, the brāhmanical studies gained prominence and the Gupta kings encouraged and patronised learned brāhmaṇas by making handsome grants. Samudragupta for instance, is said to have made from his camp Ānandāpura, a grant of two villages (as an Agrahāra) to a brāhmaṇa named Jayabhaṭṭi, who is described as Traividya.[17] This shows that this institution of Agrahāra was already in existence by this time.

It is reasonable to surmise that in Karnataka also, almost in the same period as of the Guptas, such institutions came into existence. Inscriptions however, take us back to fourth century A.D. .For example, Tāgarte in Shikarpur taluk of Shimoga district appears to be a very ancient Agrahāra. The record that refers to this Agrahāra is dated in chronograms corresponding to 357 A.D.[18] But the genuineness of this record is questioned. Similar is the case with Gauja, also in Shimoga district which finds its mention in a record belonging to 444 A.D.[19] The genuineness of this record also is not beyond doubt. Tālagunda, the original home town of the early Kadambas who came to power in the

middle of the fourth century A.D. appears to have been an ancient Agrahāra. Mayūraśarma, the founder of this dynasty, was a brāhmaṇa who received instructions and became learned under his teacher Vīraśarma, both of whom later on went to Kanchi for higher studies. Records of the later Kadambas state that Mayūraśarma brought a number of learned Brāhmaṇas from Ahichchhatra to settle at Tāḷagunda.[20] This episode indicates that Tāla-gunda which was not an Agrahāra earlier, was made so by Mayūraśarma. Thus the antiquity of the Agrahāra in Karnataka dates back, at least, to the 4th century A.D. In subsequent days this practice of instituting the Agrahāra became more popular.

We can trace the existence of this institution of Agrahāra in the Gupta period. In Karnataka also the system of forming the Agrahāra began during the reign period of the Kadambas who were the contemporaries of the Guptas. The Agrahāras were not too many at that time. The later rulers viz., the Rashtrakūtas, the Chālukyas, the Hoysalas and the Seuṇas gave great encouragement for the spread of education and hence innumerable Agra-hāras came into existence during their regimes from the 6th century onwards.

Formation of the Agrahāras:

We shall now discuss the question as to how the Agrahāras came to be created. As seen earlier, the Agrahāras were villages granted to the brāhmaṇas. But it is interesting to note, particularly in the early period, that not all the villages so granted to the brāhmaṇas were specifically called Agrahāras. There are instances to show that grants of villages have been made to brāhmaṇas but without specifically using the term Agrahāra. But even in such cases it is obvious that the purpose of such grants was to promote the cause of education and learning. The institution of Agrahāra with all its significance, attained at a later period, was not yet fully evolved in the early period and hence the villages thus granted were not specifically mentioned as Agrahāras.

In inscriptions we come across the expressions like Agrahārikritya, which means 'having converted (a village) into an Agrahāra.' This shows that the villages that existed previously as ordinary villages were converted as Agrahāras for the purpose of education. A few instances of such ordinary villages ~~being~~ converted into ~~an~~ agrahāras cited below illustrate this point. In an inscription of Viraballāla it is said that the village



Navile in Nirgunda-nadu was made an Agrahāra, and was granted to 160 brahmanas by The Kūsugal and others of the place. The record is from Naule in Channarayapattana taluk of Hassan district and it is dated 1158 A.D.[21] It is noted in a record dated 1163 A.D. from Hulleyakere in Arasikere taluk of Hassan district, that one Būchirāja described as Sarvvādhikāri and heggade, made a grant of the village Hulleyakere in Nirgunada nādu as an Agrahāra to the brāhmaṇas, who were learned in the Vēdas after obtaining it from ~~the~~ king Narasimha of the Hoysala dynasty.[22] The information that the village Mollēśvara was made an Agrahāra by Hoysala Viraballāḷa II, is obtained from an inscription from Tarikere dated 1185 A.D.[23] Kembāḷa village was made an Agrahāra by Vishvanātha at the instance of the Hoysaḷa king Narasimha II.[24] Agrahāra Sōmanāthapura i.e. the present Nuggihaḷḷi in Channarayapattana taluk of Hassan district was created by Bommaṇṇa Daṇḍanāyaka, an officer under the Hoysaḷa king Sōmēśvara.[25] It is known from another inscription that 1291 A.D. of Viraballāḷa II that the village Banāvūr was granted as an Agrahāra by the king to Kāluva-sāyanna, who named it Sarvvajñalakshmipura and divided it into 82 shares and distributed between the brāhmaṇas and for the worship of the deities. It is the present Banuru Agrahāra in Kadur ~~district~~.[26]

The above cited instances have reference to single villages which were granted as Agrahāras. But, there are instances where more than one village were granted as an Agrahāra and in such cases, two or more villages were clubbed together to form one Agrahāra. The reason for such grouping seems to be that a single village was not sufficient to meet the requirements of educational institution, which was intended to be installed. This might have necessitated the inclusion of one or more villages to form one Agrahāra. To state a few examples of this kind — A Rāshṭrakūṭa record of Nityavarsha dated 968 A.D. from Kyāsapura in Chitradurga district, refers to the formation of an Agrahāra after clubbing the two villages viz, Bidiravaḷḷi and Bīravūr by an officer named Pandayya.[27] Sāvasi and Guḍigere villages have been mentioned as one Agrahāra in an inscription dated 997 A.D. found at Tāḷagunda in Shikarpur taluk of Shimoga district.[28] We also find reference to this in the 'three inscriptions in Dharwar,' edited by Dr.Fleet.[29] It is noted in an inscription dated 1204 A.D. that the villages Huggilūr and Honnūr in the unit of Sōge-12 of the district of Kōgaḷi-500 were granted as an Agrahāra by the king Hoysaḷa Vīraballāḷa to the Mahājanas of the Mahāgrāma Pushpapaṭalikā i.e., the present Hūvinahaḍagali in Harapanahalli taluk of Bellary

district.[30] Hoysala Narasiṁha is said to have granted an Agrahāra to the great minister Gōpāla daṇṇāyaka, after clubbing the two villages Seṭṭigere and Hosagere in Āsandināḍ. The record is dated 1261 A.D. and it hails from Seṭṭikere in Chikkanayakanahalli taluk of Tumkur district.[31] Another record dated 1295 A.D. from Ālūr in Chamarajnagar taluk belonging to Vīraballāḷadēva III refers to two villages viz., Homma and Ālūr in the district of Hadināḍ in the division of Torenāḍ which were formed into an Agrahāra and named as Arasu-gaṇḍa-Rāma-chaturvēdimangala by Arasu-ganda-Rāma.[32]

It will be interesting to note in this connection that in the Tamil country also this practice was prevalent. For example, it is found in an inscription from Tirunelvēli in the same district that the king Parāntakan Vīranārāyaṇan clubbed two villages, Tirumahagalam and Sōmaśikuṟichchi into one and granted it to several learned brāhmaṇas of Tirumangalam at the instance of one Nārāyaṇa-Kēśavan.[33]

This method of clubbing two villages into one and granting it as an Agrahara was prevalent in India from very early times. The granting of two villages as Agraharas by king Samudragupta of the Imperial Gupta family has already been noted at the outset.[34]

We have further epigraphical evidences which go to indicate that at times even more than two villages were granted so as to form one Agrahāra. An inscription from Belagāmi in Shikarpur taluk which is dated 1118 A.D. states that one Virasōmabhūpati, who was governing Banavāsi province and other tracts, made an Agrahāra after converting three villages viz., Sēnavalli, Kachchavi-Māvinahalli and Ittipalli in Hannihalli-kampana; into one Agrahāra and granted it to 67 brāhmaṇas of various gotras, with all rights and were free from all imposts, to make his own birth fruitful.[35] According to an inscription dated 1162 A.D. found at Dharmāpura in Bilkere Hobli, in Hunsur taluk of Mysore district, the three hamlets, i.e., Āridavālke, Būvanahalli and Tōrakavāḍi were formed into one Agrahāra and named as Dharmāpura by a Hoysala general named Bittiyaṇṇa.[36]

Still further instances are there to show that a similar practice was prevalent even in the regions outside Karnataka. Here we can cite an example from Tamil country. A Pallava record of Vijaya Nandīvarma refers to an Agrahāra formed by converting four villages into one Agrahāra by the king who named it Nayadhiramangalam after his title and granted it to 108 brāhmaṇas of various gōtras and sūtras.[37]

This practice continued even in later periods in Karnataka. Rāmachandra of the Sēuna dynasty made over four villages in Kanhairi Kampaṇaka to Mahāmāṇḍalika Purushōttama alias Purushai Nāyaka of the Vaśisṭha gōtra. The donee then converted them into an Agrahāra and divided the gift to 60 brāhmaṇas on the day of Kapila-śhasthi in Bhādrapada of śaka 1232 i.e. 1310 A.D.[38] An interesting example is found in an inscription of the Vijayanagara period. According to it, the Gadag-dēśa or the Gadag region (in Dharwar district) was divided into three divisions, out of which, two were kept as king's share and for the worship of gods Trayāmbakēśa and Vīranārāyaṇa. The third division was converted into an Agrahāra and was given to a scholar named Sammaṇāchārya, the accountant of Gadag-dēśa and to others who belonged to various gōtras and sūtras.[39] This copper plate record is dated 1379 A.D. But this method was not commonly prevalent in the earlier period.

It may be noted that after the creation of an Agrahāra, the boundaries of the Agrahāra were properly defined according to the specific procedure laid down by the rules prevalent at that time. This was necessary in the interest of the grantees who enjoyed the property and also others, so that there would not be any encroachment.

Boundaries with specific details were mentioned in the record. There are many instances in which the description of the boundaries in minutest details are mentioned. For example Nilgunda plates of Vikramāditya VI may be noted in this connection. It refers to a grant of a village by the king to 500 Mahājanas of the place. The boundaries of the village as enumerated in the record runs as follows:

"It extended as far as the Elephants Rock (gaja-pāshāṇa) on the East to the South of which was the Khalvāṭa-hill. On the South East, it extended upto the two villages Talevāgya and Kamaṇḍalukārpāśa, with a stream each, running at a spot nearly West of both the villages. To the South it extended upto the stream at a spot nearly North of the village named Tilaka. On the South West there was the rock and to the North of which i.e. on the East of the village named Lākshāgeha, was the Baffelo's Rock (Mahisha pāshāṇa). Its extension towards the West was limited upto the pool of the Madhukānta tree, to the North West of which was the Āyasasāra tamarind tree. Dīrgha-tunga hill marked a limit into North Western expansion. On the North of this village was the ant hill of the golden Acacia (Svarṇa-khadira). To the North East, it extended as far as the Akshara rock." 40

An inscription of Hoysala Viraballaladeva II from Tarikere dated 1185 A.D. may also be cited as an example here. The inscription gives the following details:

> a-ura sima-sambandhav-entendade mudana sime jiyara kereya kelage natta kallu kattida kola | agneyadalu | machchera kala modalalu natta kallu | tenkalu Hagareya halla | nai[ri]rityadalum Haduvalumgijeya halla | Vayuvyadalu sanchari-valla attiyamara badagalu avalegallu odagere-yolagana-muggudeya kallu | Isanyadalu Hulıgila halladim kuditu-sime ..... [41]

Some times new villages were brought into existence so as to settle the learned brahmanas, and these were then granted as Agraharas. An example of this type of Agrahara may be noted here. A record dated 1186 A.D. from Viradevanahalli in Arsikere taluk speaks of Virayya dandanayaka a minister described as 'Sriman-mahapradhana Sarvvadhikari Srikaran-agraganya Sarvvadh-yaksha', who is said to have established a new township called Viraballalapura after clearing the woods.[42] Further, it states that for the prosperity of the kingdom of his lord Viraballala, he constructed tanks named Rudrasamudra, Gangasamudra, Virasamudra and Achyuta-samudra and fixed a revenue of four gadyanas for that



town and presented that town as an Agrahāra, free from all imposts to 32 brāhmaṇas. Further, the record also refers to his building a stone temple there and installing the deities Vīranārāyana and Achyutēśvara. Another interesting point to be noted in this connection is that the officer made grant of land to be rent-free for 12 years etc. to those who cut down the forest for the establishment of the town. But, this type of grants are rare. From another record dated 1253 A.D. from Channarayapattana in Arsikere taluk we find information about a General named Brahma, who created the Agrahāra Sōmanāthapura which is the modern Nuggiyahaḷḷi in the same tāluk. To quote the passage here:

" Lakshmyā yas-saha bhūri-saurabha-yaśaḥ prōddāma-Dāmōdara-Kshīra-kshīrādhi-pārijāta-viṭapī Śrīvatsa-gōtrōdbhavaḥ śrīmad-Brahma-varūthinī patir asau sarvvōttamōrvvīsura vrātōttamsita-Sōmanāthanagarī-nāmagrahāram vyadhāt ‖ "[43]

The present famous village Sōmanāthapura in Mysore district, was an Agrahāra, created by a Hoysaḷa officer named Sōmanātha dandanāyaka. The record is dated 1258 A.D.[44] The editor of this record states that this village was a newly built one and there was no village in the place until the officer Sōmanātha-daṇḍanāyaka built one here. It is disclosed in a record dated 1189 A.D. from Bommenahalli

in Arsikere Taluk that an officer named Madhūha, built an Agrahāra Madhusūdhanapura.[45]

Sometimes existing Agrahāras were regranted as a gift to a number of donees. It is known from an inscription dated 1146 A.D. of Jagadēkamalla II from Amminabhāvi in Dharwar district that the Agrahāra Amminabhāvi was restored to the god Mūlasthāna by a Mahāpradhāna Bammayyanāyaka.[46] In another instance we find the Agrahāra being regranted for the purpose of rehabilitation. Though this record is of later date it is worth mentioning here. It is dated 1379 A.D. and it belongs to Harihara II of Vijayanagara dynasty. In this record it is stated that the Agrahāra Kukkanūr was regranted to Śrīman-Mahāmāyasthānadācharya Gandina Bhattappayya, who was in charge of the temple of Mahāmāyā, for rehabilitation. From this inscription it is known that the Agrahāra Kukkanūr had gone to ruins. So, it was granted by the king to the above mentioned donee. He also renovated the temple of Mahāmāyā and other shrines, and arranged for worship, offerings, burning lamps, conduct daily rituals and periodical festivals of the deities and also for the study of the Vēdas.[47]

We know from other inscriptions that Kukkanūr was a famous Agrahāra even in the 11th century and was

under the control of 1000 Mahājanas. Later it might have gone into ruins on account of reasons, unknown to us. Same was the case with the Amminabhāvi Agrahāra, referred above.[16]

<u>The purpose of instituting the Agrahāras:</u>

Agrahāras were large in number and they flourished because people took interest in educational and literary and religious activities. People were advanced in culture. They took interest in poets and understood poetry. As the author of <u>Kavirājamārgga</u> puts it, though they were not properly educated, they advanced in actual life. That is to say, that they had genuine interest in learning and education. They could even understand the secrets of poetry:

> <u>Padanaridu nudiyalum nudi</u> |
> <u>dudanaridārayalumārparā nādavargal</u> ||
> <u>chadurar nijadim kuritō</u> |
> <u>dadeyum kāvyaprayōga parinata matigal</u> ||[48]

The practical aspect (of purpose) was the promotion of learning and cultural life and also providing means for the scholars who were engaged in the pursuit of knowledge, for a life of contentment free from ~~worldly~~ needs and worries. Naturally, they were religious minded. So,

another idea that ~~must have~~ ~~been~~ was prominent in their mind was to accrue merit (punya) by giving grants to the religious institutions or to brāhmaṇas who were engaged in educational activities. Consequently, they used to undertake works like installation of free feeding houses and water sheds, construction of tanks and creation of the Agrahāras. Agrahāra as mentioned earlier was primarily and predominantly an educational institution. Its main purpose was the spread of education. and furtherance of scholarship. In those days ~~the~~ imparting and the spread of education itself was considered to be a religious act bringing merit to the persons who set up these institutions. Such acts on the one hand benefitted the people, and on the other earned merit for the donor.

We have innumerable instances to show that kings and other dignitories were engaged in such activities with pleasure. We have the example of Asoka, the great Maurya king, who, in the third century B.C., undertook many acts of public welfare not only in his country but even in those of his neighbours. These acts included construction of wells, planting of trees on the road sides, supply of medicinal herbs, and so on. Throughout our history we find many examples of this type. So far as the kings were concerned, such activities of public welfare

were a part of '*rājadharma*'. They were bound by their traditional duties to look after the welfare of their subjects. By such deeds they were not only acting according to the tenet or *rājadharma*, but were also as individuals earning merit. Among such acts of merit, *dāna* or donation for the worship of god, for the feeding of the poor, for the supply of water, was considered sacred. (Of all such gifts, *Vidyādāna*, i.e, donation for the spread of knowledge in some way or the other was considered far ~~most~~ superior to ~~of~~ all the other kinds of gifts.[49])

We find that a number of kings and queens and even officials and people with means, used to make handsome donations, willingly, for the maintenance of educational institutions and the teachers and students therein providing them with food, shelter, clothing and even medicines. It is this help from the donors that furthered the spread of learning in the early days. Thus earning the merit for oneself as well as for the near and dear ones was one of the motives in establishing the Agrahāras.[50]

We may note a few examples in this regard. Brahmasamudra Agrahāra was created by the minister Nāka,

after obtaining the permission of the king Narasimha of the Hoysaḷa dynasty, to secure fame by the works of merit and granted it to twelve brāhmaṇas of the place.[51]

The subordinate officers of the kings and their servants instituted the Agrahāras for the merit of their masters. A record dated 1169 A.D. of the Hoysaḷa king Vīraballāḷa II mentions that the Agrahāra Madhusūdhanapura, was created by the minister Madhūha for the prosperity of the kingdom of his ruler Vīraballāḷa.[52] Grant of the village Koḷatūr same as Amritāpura, as an Agrahāra by a certain Nāyaka (whose name cannot be made out in the record) for the long life, health and prosperity of his overlord Vīraballāḷa II is mentioned in a Hoysaḷa record dated 1187 A.D., from Channarayapattana taluk of Hassan district.[53]

Like the desire to earn merit, celebration of an event like victory was also an occasion for the formation of an Agrahāra. For example, an Agrahāra named Koṭiganūru in Haḷapola - 12, a subdivision of Kōgaḷi - 500 was granted to the temple of Kalidēva at Pūvinapaḍaṅgile by the king Vikramāditya VI, when he obtained victory over one Daṇḍanāyaka Biddayya.[54] The record is dated 1057 A.D. and it is from Hūvinahadagali in Bellary district.

Sometimes kings made daily grants for a number of days probably with a view to fulfil some vow or the other. This type of grant was known as Nityadāna or Nityabhūmidāna. In order to fulfil this view, an entire village came to be given away as dāna. For example, the king Vikramāditya, who obtained victory over one Daṇḍanāyaka Bidayya mentioned above, is said to have granted many other Agrahāras in order to fulfil his vow to donate land every day (Nityabhūmidāna).[55] Another such village granted by the same king was Hiriyakurihaṭṭi i.e. the present Arekurihatti in Navalgund taluk of Dharwar district, which was granted as Nityadāna.[56] The same king is credited with the creation of the Agrahāra Hiriyabaḷagāranūr for the same reason. The inscription recording this fact is dated 1175 A.D. and it is from Balagarnur in Sindgi taluk of Bijapur district. The actual passage runs thus:

"Tribhuvanamalladēvara Nityabhūmidānada Sarvvanamasyada Mahāgrahāram Hiriyabaḷagāranūra..."[57]

Coronation was also a worthy occasion for meritorious deeds. There are examples of handsome donations made by kings on such occasions. They also created and donated Agrahāras on such auspecious events. The Rāshtrakūta king Gōvinda III is credited with the creation of 400 Agrahāras during the time of his accession to the throne.[58]

It is known from a Kalachuri inscription of 1161 A.D. that the village Māngoḷi was granted to one Īśvara Ghalisāsa, by the Western Chālukya king Taila II, at the time of his coronation.[59] This record is from Māngoli in Bagewadi taluk of Bijapur district.

At times, the Agrahāras were formed by the officials of the king, or private individuals. In the former case, the officials first received a village, probably as a gift from the king, and then converted it into an Agrahāra. We find a reference to this type in a Hoysaḷa record of 1209 A.D. Paṇḍita-Daṇḍanātha, a minister of the king Vīraballāḷa II created an Agrahāra named Mallikārjunapura after obtaining the said village from the king.[60] He is also said to have constructed two temples ~~there~~ viz., Kēśava and Mallēśvara in that village. It is known from a record of Kadambas of Goa that Kamalādēvi, queen of Śivachitta-Permmāḍidēva, requested her husband to grant the village Dēgāmve which she converted into an Agrahāra and granted it to a number of brāhmaṇas of various charaṇas and gōtras.[61]

Commemoration of the relatives was also an occasion for the creation of Agrahāras. Thus we find that Hoysaḷa Vishṇuvardhana converted the village Kellavatti



into an Agrahāra in 1123 A.D. and granted it to the brāhmaṇas in memory of his deceased brother Udayāditya. Those brāhmaṇas have been mentioned as being dependent on the deceased prince.[62]

Quite a number of instances of Agrahāras being created and granted to the brāhmaṇas as dakshiṇā or offerings on such occasions as the performance of a sacrifice or other religious and charitable deeds are forthcoming. For instance, a record of Taila II of Chālukya dynasty, dated 973 A.D. informs that the village Modeyanūr was granted to the officiating priest Rēvaya-dvēdi chaṭṭōpādhyāya sōmayāji by the king after performing Brahmāṇḍakratu.[63] The record is from Mādinur in Koppal taluk of Raichur district. Similarly, the Gobbur record of Vikramāditya VI dated 1095 A.D. states that the village Gobbūru which is the present Gobbur in Raichur district, was made over by the king Āhavamalla, to the 200 Mahājanas of that place, as dakshiṇā at the time of his performance of Kōti-hōma.[64] From a record of Vikramāditya VI, dated 1076 A.D. it is known that the Agrahāra Muttage was granted as dakshiṇā by the king to Vishṇubhaṭṭa of that place.[65] It is revealed in a record from Kallūr i.e. modern Kallur in Manvi taluk of Raichur district that the village Kalluru was granted to a daṇḍanāyaka named

Vikramāditya-bhaṭṭopādhyāya Saṃkratusomayāgin, as dakshiṇā, on performing the Pañchalāṅgalakratu, by the king Tribhuvanamalla Vikramāditya VI.[66] The record is dated 1096 A.D.

For some reason or the other, when a group of brahmanas migrated from one place and desired to settle elsewhere, an Agrahāra was created for them. A good example of this type is found in the Agrahāra Nirgunda situated in Kōgaḷi-500. It was created in 1087 A.D. for housing a number of brāhmaṇas who came as imigrants. However, it is not known as to why or from where they migrated.[67]

Expiation of sin was also a good reason for creating Agrahāras. In fact, it was believed that performance of any religious and charitable deed would expiate a sinner from his sins. Creation and donation of Agrahāras was one such deed. We find instances when Agrahāras were created with such motives. For example, a king (name is lost) is said to have built on the site of every battle field all over the Veṅgi country a temple, dedicated to Śiva called Narēndrēśvara, set up Agrahāras and also sheds for giving fresh water to thirsty way-farers, excavated tanks and granted pleasure gardens.

All these were done in order to expiate sin after having fought 108 battles.[68] Another instance may be cited here. When the king Viraballāla was searching for a suitable locality in the forest to build an Agrahāra, the servants of the king killed a tiger, which had many cubs in its womb. In order to atone for the sin, the king built an Agrahāra there, and also built a tank near Hoisanahaḷḷi and called that village Sōgaṇi. He also built temples there and one of them was Bhīmēśvara.[69] We may also cite here an interesting example from a Chōḷa country. This record narrates the story of a brāhmaṇa, who died of broken heart when a Chōḷa king forcibly seized the philosopher's stone which was in the brāhmaṇa's possession, and to expiate the sin he thus committed, the king is said to have built temples in holy places all over the Vengi country, and also at Turuvekere. Later, Sōvanna daṇḍanāyaka made Turuvekere an Agrahāra and granted it to the brāhmaṇas.[70]

Sometimes, with no set motives, but simply as an act of Dharma, Agrahāras were created. To give an example, one Rāyana daṇḍanātha, is said to have granted Morale as an Agrahāra and distributed it among the brāhmaṇas. The motive behind the grant was Dharma.[71] Another instance is of the creation of an Agrahāra Sōmanāthapura through

the devotion to Dharma by the general Sōma is mentioned in a record of 1268 A.D.[72] Yet another reason for creating the Agrahāras was to facilitate regular services for the deity in the temple of a particular place. We find records registering grants of Agrahāras for such purposes. In 1112 A.D. the Chālukya king Tribhuvanamalla Vikramāditya VI, created the Hittala Agrahāra for the service of god Sōmēśvara.[73] For the daily services and repairs of the temples Vīranārāyaṇa and Achyutēśvara, the village Mūdigere was made an Agrahāra and was granted to the brāhmaṇas by the king Vīraballāḷa in 1186 A.D.[74] For the service of the god Gōgēśvara an Agrahāra is said to have been created by the king Sōmēśvaradēva in 1240 A.D.[75] These Agrahāras were granted to brāhmaṇas who fulfilled the purposes for which these grants were made such as repairing the temples, offering regular worship to the deity etc.

Donors of Agraharas

Kings: When we come to the question of persons instituting the Agrahāras and donating them, we naturally come to the question of ownership of land. It is because only those who own land can donate it. Now in ancient Karnataka, as in India, theoretically the ownership of land vested with the king. He was the sole master of



the land that he ruled over. Naturally he was rightly entitled to create Agrahāras and donate them whenever and wherever he liked within his dominions. We have seen above that, on occasions like conquest, & coronation or for (~~educational or~~) religious purposes, he made grants of Agrahāras.

In this connection we may incidentally mention that there has been some difference of opinion about the ownership of land in ancient India. Some scholars like Dr. Sircar holds the opinion that theoritically all land in ancient India belonged to the State although some land was attached to the king as his personal jagir. On the other hand, Prof. Sharma holds the opinion that land in ancient India was more or less the property of the king and that there is no evidence to show that the whole land belonged to the State. Thus the question is mostly one of distinction between the State land and the Crown land. But, it is difficult to make such clear cut distinction.[76]

The king's position as the supreme lord of the kingdom did not, however, deprive the others the right of ownership of land. The queens and state officials like the generals and other private individuals could own

personal property and hold a right over the land. They could also dispose it off in any way they liked, with, of course, the permission of the king. This view is suggested by the fact that in many cases when the king or other officials thought of donating a piece of land, they used to purchase it from the actual owner and then donate it.

<u>Queens:</u> One or two examples of the creation of Agrahāras by the queens may be mentioned here. A Chālukya record dated 1120 A.D. of Tribhuvanamalla Vikramāditya VI, states that Vikramatīrtha was granted as an Agrahāra to the brāhmaṇas by the queen Malayamatidēvi.[77] Sōvaladēvi, queen of the Hoysaḷa king Narasiṁha, is said to have created in 1237 A.D., the Agrahāra Sōmanāthapura, which is the modern Haranahalli in Arsikere taluk of Hassan district.[78]

<u>State Officials:</u> State officers also granted such Agrahāras. As noted earlier Būchirāja, who has been described as a great minister of the Hoysala king Ballāla created an Agrahāra called Sōmanāthapura and built a Keśava temple there. This Sōmanāthapura, which is also mentioned as Hiriya Sōmanāthapura in the record, is the modern Hulleyanakere in Arasikere taluk. The record is dated 1237 A.D.[79]

Ummachige Agrahāra which is modern Kōṭavumachige in Gadag taluk was created by the Daṇḍanāyaka Keśavayya, who was a general under the Chālukya king Vikramāditya V.[80] The record is dated 1012 A.D. and it hails from the village Kōṭavumachige. It is known from a record dated 1060 A.D. that a gift of Piriyūr Agrahāra was made to the brāhmaṇas of the place by Maneverggaḍe, Daṇḍanāyaka Guṇḍamayya, a servant of the king Sōmēśvara I.[81] Creation of an Agrahāra by an officer named Rāyaṇa daṇḍanātha who also installed the image of god Keśava there is revealed in a record dated 1130 A.D. The record is from the village Marale in Chikkamagalur district.[82] Vīrayya daṇḍanāyaka, an officer under Vīraballāḷa created the Agrahāra Vīraballāḷapura, which he distributed to the 32 brāhmaṇas of the place. The record stating this fact is dated 1186 A.D.[83]

In the above instances we have seen that besides the king, other persons also were creating Agrahāras. Now we have to consider the question of their right to make such grants or such villages and how they were empowered to do this. Although it is rather difficult to be very precise in deciding this question some interesting facts may be noted in this connection. A number of queens administered provinces or territorial divisions in ancient

days. When they created and granted Agrahāras as governors of provinces, it was in their official capacity that they were doing so. But, it was not always in their official capacities that these queens made such grants. Often, they viz., the queens and State officers owned certain villages or small territorial units, the income of which was to be enjoyed by them. These were in the nature of personal estates or fiefs. They made grants of Agrahāras from such fiefs in their personal capacity and not in their official capacity.

In some cases, the queens or officials who were neither governing any territory nor owned any personal fiefs, were yet in a position to make such grants. They were able to do so by requesting the king to grant them some village, after the receipt of which they converted them into Agrahāras and donated them to the people. For example, in a record noted above, Kamalādevi, queen of Sivachitta permmādideva of the Kadamba family requested the king to grant the village Degāmve, which she converted into an Agrahāra and granted it to the brāhmaṇas who have been mentioned as brāhmaṇas of great dignity, acquainted with all the Vedas, Vedānga, Nyāya, Mimāmsa, Sānkhyā, Yoga, Vedānta, Smṛiti, Itihāsa, Purāna etc.[84]

Permission of the king for the donation of the Agraharas:

Was it necessary to obtain the permission from the king for creating such Agrahāras, is a point to be considered. Perhaps it was necessary for them to obtain permission of the ruler at the time of making such grants. There are instances where such permission was taken by the donors. For instance, Suggaladēvi, the queen of Chālukya Āhavamalla, granted Agrahāra Nidugundi with the permission of the king Āhavamalladēva. The inscription is from Nidugundi and it is dated 1076 A.D.[85] Kōtavumachige mentioned above, was created and granted as an Agrahāra to Maunara Śridharabhatta, by the Dandanāyaka Kēśavayya only after obtaining permission of the king Viktramāditya V.[86] Brahmasamudra was established by the minister Nāka, after obtaining the permission of the Hoysala king Narasimha.[87] A general named Chaudisetti granted the Agrahāra Kukkanūr to the brāhmanas, only after obtaining the consent of his overlord Sēuna Kannara.[88]

It may be noted in this connection that the inscriptions do not always explicitly state that the permission of the king was sought ~~for~~. It need not, on that ground, be inferred, that permission was not taken in such cases or that it was not necessary. It appears

that permission in such cases was implicit; but, with the feudatory rulers holding sway over certain provinces, such permission was perhaps not necessary. These feudatory families owed their allegiance to the ruling king, but, in their own territory they were their own masters.

Different nomenclatures of Agrahāras:

In this way, for a variety of reasons, Agrahāharas were formed and donated by various persons to the brāhmaṇas and the donees became the owners of the donated property. Many a time they were not obliged to follow the usual rules of government, such as payment of taxes etc. Such Agrahāras which were exempted from payment of taxes or other imposts were known as Sarvvanamasyad-Agrahāras. A few of them can be mentioned here in this connection. Agrahāra Mallaghāṇa i.e. the present Malghan in Sindgi taluk of Bijapur district was a Sarvanamasyad Agrahāra.[89] Kalakēri in Sindgi taluk of Bijapur district[90] Hiriyakurihaṭṭi in Navalgund taluk of Dharwar district[91], Kūḍala Kappaḍi Saṅgama[92] i.e. the present Sangam in Hungund taluk of Bijapur district, Kondguli in Sindgi taluk of Bijapur district[93] and Kummatage i.e. the modern Kumatgi[94] in Bijapur district are some of the Sarvanamasyad Agrahāras of the ancient times.

These Agrahāras are distinct from another type of Agrahāras known as Niyatakara Agrahāras. Niyatakara Agrahāra was an Agrahāra, the donee-residents of which were to pay a stipulated amoung of taxes to the government collectively.

A Sēuṇa record of Kannaradēva illustrates this point. It is dated 1253 A.D. The passage of the record runs thus:

> "dēśa-parivartana-yōgyaiaḥ-chatus-śata-saṃkhyā-parimitaiaḥ nishkair-niyata-karam-agrahāram kritva" [95]

There are other terminologies by which the Agrahāras were described. They are Mahāgrahāra, Piriya-Agrahāra, Anādi Agrahāra, Paramēśvaradatti Agrahāra, Uttamad-Agrahāra, ~~Aggadappad-Agrahāra~~ etc.

Mahā agrahāra: In the literal sense it means a great Agrahāra. It may be great in two respects. It is great in the sense that in extent it was large as could be inferred from the large number of Mahājanas, who represented the Agrahāras. It could be considered great because of its importance or perhaps the term Mahā is used in the sense of great in general. The following examples may be noted here.

Rōṇ in Dharwar district was a Mahāgrahāra[96]. Mahāgrahāra Droṇāpura is referred to in a record dated 1080 A.D. from Ḍoṇi in Dharwar district[97], Sindgi[98] in Bijapur district, Maḷadāḷūru[99] in Dharwar district have been mentioned as Mahāgrahāras, Kuritakūṃṭe[100] i.e. the present Kurtakoṭi in Gadag taluk of Dharwar district was a Mahāgrahāra. A western Chālukya record of Tribhuvanamalla from Sulehpeṭh in Chincholi taluk of Gulbarga district give reference to a Mahāgrahāra Sulya grāma[101]. Mahāgrahāra Telsang has been mentioned in a record of 1147 A.D.[102] The village Hoṃbaḷ in Gadag taluk of Dharwar district has been mentioned as a Mahāgrahāra Poṃbaḷḷin a record dated 1189 A.D. of Sōmēśvara IV.[103]

Thus, we can cite a number of examples to the Mahāgrahāras of ancient days.

Piriya Agrahāra: Perhaps Piriya Agrahāra also meant a great Agrahāra in general. To give one or two examples here — Agrahāra Khēḍa[104] i.e. the present Agarkhēd in Indi taluk of Bijapur district was called a Piriya Agrahāra. In a record of later date we find the Agrahāra Elase[105] mentioned as Piriya Agrahāra.

Anādi Agrahāra: Many Agrahāras have been

mentioned as Anādi Agrahāras. Anādi means that which has no beginning.[106] A few examples can be given here: Āneya-rūvige i.e. the present village Rugi in Bijapur district,[107] Hāvēri in Dharwar district,[108] Nidagundi in Dharwar district,[109] Tilivalli in Hanagal taluk of Dharwar district[110] and Ponnavatti[111] i.e. the present Honnatti in Ranebennur taluk of Dharwar district were some, who have been mentioned as Anādi Agrahāras. As mentioned above, the term Anadi means without beginning. This term was used figuratively, to ascribe great antiquity to the Agrahāra without any particular significance.

Paramēśvaradatti Agrahāra: The purpose of calling an Agrahāra as Paramēśvaradatti Agrahāra was almost similar to the purpose of calling one as Anādi Agrahāra. The only difference being that, here the donation of the Agrahāra is ascribed to god or Paramēśwara in the latter case. Nidugundi Agrahāra, granted to Suggaladēvi by the king Somēśvara II, as a Paramēśvaradatti Agrahāra is mentioned in a record of 1076 A.D. from Nidugundi in Ron Taluk of Dharwar district.[112] Nārpole i.e. Navalli in Navalgund taluk of Dharwar district was a Paramēśvaradatti Agrahāra.[113] The motive of associating the god with the grant was to ascribe antiquity on the one hand and holiness on the other.

Uttamad Agrahāra: Uttama means excellent. It is also called on account of high rank it occupied among the Agrahāras. It might as well have been considered superior to other Agrahāras. To give an example, the Agrahāra Muttage[114] was called Uttamad Agrahāra. Such a description is only a formal one. Agraharas like Bāgavādi,[115] in Bijapur district, Yelāpura[116] in Bijapur district and also Badgi[117] in Bijapur district have been called Uttamad Agrahāras.

It may however be noted that these terms like Mahā, Piriya, Anādi, Paramēśvaradatti etc. prefixed to Agrahāras were only a general description of the Agrahāras without connoting any special meaning.

Naming of the Agrahāra:

When the Agrahāras were newly created, obviously they had to be given some name. They were generally named after the donors or the deities or other mythical personalities. For example, the Agrahāra Ballālapura was named after the king Vīraballāla of the Hoysala dynasty.[118] In a record dated 1194 A.D. mention is made of the general Madhūha, who created Madhusūdhanapura in his own name.[119] It has been referred to in an inscription dated 929 A.D. of Rashtrakūta Gōvinda IV,



that the present village Kalas in Bankapur taluk of Dharwar district was called Ereyana Kādiyūr. It is said that the village Kādiyūr was so named after a person called Ereyana.[120]

Many times the Agrahāras were named after the deities. For example, a western Chālukya record of Jagadēkamalla II refers to Daivada-Posavūru or Dēviya-Hosavūru which was named after the goddess Mālachidēvi of Hosavūru.[121] This is the present Dēvihosūr in Haveri taluk of Dharwar district. The village Kolatūr i.e. the present Channarayapattana in Hassan district was called Amritāpura Agrahāra, named after the deity Amritēśvara of the place.[122] Another Hoysaḷa record of Narasiṁha I states that Hulleyanakere was called Sōmanāthapura at that time.[123]

We also find Agrahāras named after the tanks that existed therein. For example, the present Santekerehalli was known in a record dated 1141 A.D. as Harijaladhi or Vishṇusamudra.[124] This was obviously the name of a tank in that village. Similarly, we have Brahmasamudra also in Kadur taluk, which too appears to have got the name from the tank situated there.[125]

Another feature of naming the Agrahāra was that

the original names of the villages were changed when they were converted into Agrahāras. For example, in the instances quoted above we see that the villages Nuggihaḷḷi and Hulleyanakere were given the names Sōmanāthapura after they were converted into Agrahāras. To mention another instance, Kembāla was given the name Vīra Narasiṁhapura after it became an Agrahāra.

It is interesting to note that some Agrahāras bore the names of Epic, Puranic or Mythical personalities like Rāma, Janamējaya, Harischandra and so on. These Agrahāras are described as Rāmaradatti Agrahāra, Janamējayadatti Agrahāra, Harischandradatti Agrahāra, ~~Asamandasadatti Agrahāra~~ etc. These names indicate that these Agrahāras were donated by persons like Rāma, Janamējaya, Harischandra and the like. For instance, Lokkiguṇḍi, i.e., modern Lakkundi in Gadag taluk in Dharwar district is said to have been donated by Śrī Rāma.[126] Eḷavatti, i.e., modern Yalavatti in Shirhatti taluk in Dharwar district is also said to have been donated by the lord Rāma.[127] Gadagu the present Gadag in Dharwar district is mentioned as granted by Janamējaya at the time of his performing the Sarpayāga, that was performed by him.[128] In the same way the Agrahāras like Māladālūr,[129] Kuppagadde,[130] and Bāgewāḍi[131] are also said to have been created in

Janamējaya. Similar is the case with Agrahāra Bāgali in Harapanahalli taluk of Bellary district. It is named after the epic king Harischandra.[132] Ikshugrāma or Vēṇugrāma i.e., the present Belgaum is likewise associated with the king Iksvāku. The record narrates that Ikshugrāma was an Agrahāra and it was granted to sixteen officiating priests (ritvik-gaṇa) as dakshiṇā at the time of performance of Aśvamēdha sacrifice by the king Ikshvāku.[133] Gautama ~~Ø~~ Agrahāra, was named after a saint Gautama.[134] This Agrahāra is the present Gauj in Shimoga district. The Agrahāra Hāvēri is also described to have been a donation of the king Naḷa.[135] Obviously, these names were given to them with a desire on the part of the donors to associate the places with mythological heroes and historical personages who were, however, not really responsible for the creation of those Agrahāras. Ascribing antiquity, greatness and holiness was also obviously one of the motives behind giving such names to the Agrahāras.

We may notice here a remark made by Dr. M. Chidanandamurti regarding giving such names to the Agraharas. According to him, the Agrahāras came to be called Anādi or they were associated with persons like Rāma, Janamējaya etc. when the name of the real donor was forgotten. (A cultural Study of Kannada Inscriptions, p.210).

But this contention is not correct because we came across instances where such names were given even at the time of creating an Agrahāra. For example, an inscription from Haranahalli refers to the creation of an Agrahāra Sōmanāthapura and at the same time it calls it as Anādi Agrahāra.[136]

In Tamilnad the Agrahāras were known as Chaturvēdimaṅgalam. We have ample Tamil records of Chōḷa country which mention these Chaturvēdimaṅgalaṁs. We know that some parts of Southern Karnataka, specially some regions in the Kolar, Bangalore, Mysore and Tumkur districts were in the Chōla kingdom in its heyday. Tamil records found in these regions pertaining to these regions pertaining to these periods referred to Agrahāras as Chaturvēdimaṅgalaṁs. For example -- A record dated 1124 A.D. from Kabbūru village in Davangere taluk of Chitradurga district calls the village Kabbūr as Vīrarājēndra-Chaturvēdimangalam.[137] Another record dated 1167 A.D. mentions Kēralāntaka Chaturvēdimangalaṁ.[138] Chōlēndrasimha Chaturvēdimaṅgalam is mentioned in a record of 1244 A.D. from Ambale in Yelandur taluk of Mysore district.[139]

In another Chola record from Hanganur in Channarayapattana taluk, Honnur figures as Trailokyamahādevi Chaturvedimangalam after one of the queens of Rājarāja I.[140]

Residents of the Agrahāra:

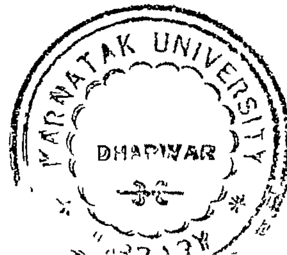
Now let us consider the question of the residents of the Agrahāras. It is made clear that the Agrahāras were the villages granted to the brāhmaṇas but it does not mean that only brāhmaṇas lived in such villages. A number of other people following different professions also lived in such villages. It is also interesting to note that the government exercised its control over such Agrahāras through their officials like gāvuṇḍas, ūroḍeyas etc. and in matters of the administration of the Agrahāra the mahājanas worked in close collaboration with them. Since the Agrahāras were donated to the brāhmaṇas all the land in such villages belonged to the brāhmaṇas. But, obviously, they could not by themselves cultivate the lands which they received. They were essentially men of learning and by profession they were teachers or were employed in the temples for services like worship of god etc. Naturally the lands they received were rented out, the brāhmaṇas receiving only a part of the produce as stipulated. People engaged in various professions also lived in Agrahāras to cater



to the needs of all the people in the village.

As mentioned earlier, there were agriculturists in the Agrahāras. An inscription from Yali-sirūr in Gadag taluk of Dharwar district refers to thirty okkalu of the place.[141] Mention has been made to fifty okkalu of Ārekurihaṭṭi in a record from Hiriya Kurihatti in Navalgund taluk of Dharwar district.[142] A record dated 1189 A.D. of Sōmēśvara IV mentions sixty agriculturists of the place. The record is from Hombal in Gadag taluk of Dharwar district.[143] Hannavanigaru, were probably persons who dealt with trade in gold. The term used in inscription is Hannavaṇiga, perhaps this word is derived from honnu i.e. gold, and vaṇigar means traders. Hence we may surmise that these were traders who dealt in gold.

There were others like merchants (nakharas) and seṭṭis engaged in various trades.[144] Telligas (oil merchants), akkasāli (gold smith), badagi (carpenter), agasa (washerman), nāvida (barber), kumbāra (potter), taḷāri (village official), ugura (who betel leaves) and the like lived in the Agrahāras. Inscriptions refer to the maintenance of dancing girls also in the Agrahāras, obviously for service in the temples.



We may cite below a few examples. Settis and Telligas of Dambal Agrahāra have been mentioned in a record from Dambal in Dharwar district.[145] A record dated 1099 A.D. from Soratūr mentions fifty Telliga families of that place.[146]

The inscription from Doni mentions the 500 Nakaras of that place.[147] It is known from a record dated 1146 A.D. that 500 Nakaras existed in Ammayanabhāvi Agrahāra.[148] That the Nāvida was expected to remove the nails of the 30 brāhmaṇas every Monday is mentioned in a record from Shikarpur in Shimoga district.[149] Another reference to a Nāvida named Dōra, who has been described as a trusted servant of the Mahājanas of Kurtakōṭi Agrahāra is found in an inscription from Kurtakōṭi itself.[150] It is interesting to note here that he constructed a temple for the god Dāsēśvara. The service of baḍagi i.e. carpenter was also obviously required in the Agrahāras. To give an example here, an inscription of Rāyamurāri Sōvidēva dated 1174 A.D. refers to a baḍagi named Bammōja, son of Ballōja of Nareyaṅgal Agrahāra.[151] The services of a goldsmith were no less important. In a record dated 1103 A.D. from Sūḍi in Rōṇ taluk in Dharwar district, goldsmith Uttavoja has been mentioned as the king's goldsmith.[152]

Similarly, we find references to Kammāra (black smith) and other professionalists living in Agrahāras, in numerous inscriptions. Kammāra Bammōja has been mentioned in an inscription found at Nāgāvi.[153] A record dated 1150 A.D. from Sorab taluk mentions a blacksmith, who fought on behalf of his place and gained the world of gods.[154] Reference has been made to a Kumbāra (potter) in an inscription from Sorab taluk of Shimoga district.[155]

Likewise we get references to Kañchagāraru, (braziers) and Akkasāli and also Malagara (a flower-seller) in a record from Hattimattūr.[156]

References has been made to Hūvādigaru (flower sellers) in an inscription from Amminabhāvi in Dharwar district.[157] The Kurtakōṭi record dated 1126 A.D. gives reference to a bangle-seller.[158] A Jeweller (Maṇigāra) named Mādiseṭṭi has been referred to in a record dated 1075 A.D. of Sōmēśvara II, of Sūḍi in Ron taluk of Dharwar district.[159]

We also find references in the inscriptions to fisherman as living in Agrahāras. For example, a fisherman named Bāchayya is mentioned in a record from Shikarpur.[160] It is mentioned in the record that Bāchayya fought against the raiders and died in the fight at the instance of the

1000 Mahājanas of the immemorial Agrahāra Jambūru.

An inscription from Sorab taluk indicates the tax on hunting, fishing and loom tax.[161] Bedars are found mentioned in a record from Tarikere in Kadur district.[162] Reference has been made to a 'Kalkuṭiga gēri' (stone cutters' street) in a record of 1082 A.D.[163]

It is interesting to note in this connection that persons belonging to different religious sects like Jainas and Buddhists also lived in the Agrahāras. There are references in the inscriptions, to Jaina teachers and the Jaina Basadis in the Agrahāras. One such Basadi was situated in Dōṇi Agrahāra.[164] A person named Guṇa-nidhi Kēśava is said to have made grant of money for the worship of the deity in the Basadi (Jaina temple) of Balleya Jēmmayya of Lokkiguṇḍi Agrahāra.[165] Grants made for the worship of the deity Śāntinātha in Kammaṭa Jinālaya is referred to in a record of Sōmēśvara IV from Lakkuṇḍi in Dharwar district.[166]

Similarly, a Buddhist Vihāra was in existence in an Agrahāra, by name Ḍambaḷ as is known from a record of 1098 A.D.[167] It was built by one Surigeyaseṭṭi of that place.

Indeed, it is difficult to say definitely about the position of such residents in relation to the Mahājanas, who were the donees of such villages. It is also difficult to know to whom such people gave their taxes levied on their professions, whether to the Mahājanas or to the government. We shall discuss this question in the sequel.

Though there were officials like gāundas and ūrodeyas in the Agrahāras, the internal administration appears to have been the responsibility mainly of the Mahājanas, i.e., the donees of such Agrahāras. Obviously there was close cooperation between the government officials and the Mahājanas of the place.

References and Notes

1. *Śabdavihāra*, p. 55 ff.
2. *EI*., XXIV, p. 127.
3. Ibid., XXIII, p. 52 ff.
4. *Economic conditions in South India*, p. 158 (n.298)
5. *Select Inscriptions*, p. 404 (n.5)
6. *EI*., VIII, p. 170.
7. It may incidentally be noted that Shri. S.B.Joshi, a well known research scholar of Karnataka, offers quite a different interpretation. According to him, the word *hāra* comes from Kannada root word *padu* - *pāda* - *pāra* ..... *hāra*, ~~hara~~ etc. But there is no sound basis for such a derivation. It is difficult to agree that the word *hāra* is derived from a purely indegenous Kannada root *pādu* and such a stand cannot be supported lingistically.

   (*Edegalu hēlida Kannāda Kathe*, p. 42)
8. *Kannada - English Dictionary*, p. 16 V.S.Āhāra.
9. *Kadamba kula*, p. 287.
10. *IA*., VII, p. 279 (n)
11. *MAR*., 1917-24, p. 13.
12. *Ancient India*, p. 318.



13. Ancient India, p. 294.
14. Administration and Social Life under the Pallavas, p. 200.
15. IA., VI, p. 274.
16. Rājataraṅgiṇi, p. 17 ff.

Fahien, who visited India in 399 A.D. gives an account of the period. He says thet the brāhmaṇas at that period were very few in number. These, according to him, pleased the rulers by their learning in the Vedas, calculation of stars, foretelling of the events etc., for which they received grants from the rulers. JORS., VI, p. 328.

17. EI., XXV, p. 50.
18. EC., VII, Sk. 52.
19. IA., VIII, p. 89.
20. B.N.Puri: Cities of Ancient India, p. 1 ff.

Ahichchattra was a centre of learning. It is at present near the village of Ramnagar in Bereilly district of Uttar Pradesh. It was a capital of Northern Pānchālas of ancient times. Its people have been mentioned as honest and deligent in learning. It is said that there were more than 10 Buddhist monasteries and nine temples with about 1,000 monks and 300 worshippers of Īśvara dēva etc.



21. EC., V, Cn. 211.

22. Ibid., Ak. 172.

/srīman - mahā - Pradhānam sarvvādhikāri /srīkaraṇada heggaḍe - Būchi - Rājaṁ /Saka-varsha sāvirad-eṁbhatta - nālkaneya Chitrabhānu - saṁvatsarad - uttarāyaṇa-saṁkramaṇadandu Nīraguṇḍa-nāḍa Hulleyakereyaṁ tanna āḷda Narasiṁha-dēvana kayyalu haḍadu /srī-Sōmanāthapurav-endu hesariṭṭu sarvva-bādhā-parihārav-appant-agrahāraṁ māḍi chatur-vvēda-pāragar-appa brāhmaṇargge dhārā - pūrvvakaṁ māḍi sarvva-namasyavāgi biṭṭu koṭṭaru|

23. Ibid., VI, Tk. 20.

24. Ibid., V, Cn. 203.

25. MAR., 1933, p. 20.

26. EC., VI, Kd. 49.

ā Kaḷuva-sāyaṇṇanavaru ā-mariyādeyalu ā Bāṇāvūravanu - Vudubhava - sarbbajña Lakshmī purav-endu hesar iṭṭu agrahārava māḍi yaṁbhatta-ĵeradu Vrittiyāgi māḍi dēvarugaḷige

8 Vrittiya kaḷadu mikka 74 Vṛittigaḷanu nānā gotrar-aha brāhmaṇottamarige dhārāpūrbbakaṁ māḍi Koṭṭaru .....

27. Ibid., XI, cd. 50.

'srīmat - pandayyam ...... ātanu kaṭṭisida keṟeya keḷage nālku mattar keyyu biḍuvudokke Bīravuramum Bidirvvaḷḷiyuman ondo - agrahāraṁ māḍi alliya ... rvvaru ~~etc~~.

28. Ibid., VII, Sk. 179.

29. EI., VI, p. 254.
Ib.d, XII P 40

30. KI., I, p. 59.

31. EC., XII. Ck. 2.

32. Ibid., IV, Ch. 44.

nāḍ - āḷva 'Sivabala - Nayanārige Tori - nāḍalu Hadināḍa Homma Ālurahaḷḷi Hirivura chātuhsīme - sahitaṁ 'srī - Vīra - Ballāḷa dēvaru .... Nayanārige Arasu - gonda Rāma - Chaturvēdimangaḷada ...... agrahārāvāgi dhāreyan-eṟadu 'sasnava etc.

33. ARIE., 58-9, App. A. No. 14.

34. EI., XXV, p. 50 ff.

35. EC., VII, Sk. 117.

36. MAR., 1943, p. 26.

Also see EC., IV, Hn. 137.

Uttarāyaṇa - sankramāṇad-andu Āridavāḷkeya Tagravāḍiyaṁ manneya - Būvanahaḷḷi olagāda haḷḷigaḷu sahita Dharmmapurav-eṁb-ī-hesaraṁ māḍi alliya śrī Keśava devar - aṅga - bhoga nivēdya .. ~~etc~~.

37. ARSIE., 39-40, App. A. No.9.

38. Ibid., No. 2

39. Ibid., 40-41, App. A. No. 23

Also see JBBRAS., XII, p. 352 ff.

40. EI., XII, p. 154 (l. 69-73).

41. EC., VI, Tk. 20.

42. Ibid., V, Bl. 175

Śrīman - mahā - pradhānaṁ sarvvādhikāri - śrīkaraṇāgragaṇyaṁ sarvvādhyakshan enisida Vīrayya - daṇḍanāyakaṁ tanna nija - svāmi śrī - Vīra Ballāḷa dēvara rājyābhyudayārtha-vāgi tāne karuviṭṭu kāḍa kaḍidu māḍida śrī. Vīraballāḷa puradoḷu Rudra samudra Gaṅgasamudra,

Achyutasamudra Virasamudrav-emba keregalam kattisy-a purakke gadyanam nalkara modalam madi ga 4 a - puramam sarvanamasyav-agi kottu ....

43. Ibid., Cn. 236.

44. MAR., 1932, p. 16.

4 Also see EC., XI, Tn. 97 (supplement)

45. EC., V, Ak. 118.

46. SII., XV, No. 31

/Sriman maha pradhanam senapati kadita-verggade kannada sandhi vigra [hi] dandanayakam Bammanayyamgal gosahasram prithvidanam sapta sagara-vinit - i - murum danam galam madi /sri majJagadekamalladevara pada-chaneyam madi tan - muhurtadol /srimadagraharavAmmayanabhaviyam punarbharanam madi - alliya svayambu ~~etc~~. ..

47. A.P.Govt. Ar. S., IX, p. 32.

/Sri. Virapratapa-Harihara-maharayaru anadi agraharavada Kukanuru-gramada prabhutvakke salluva tejasvamyav-entendare Kukkanura agraharavu khilavagi hodalli jirnoddharavam madi Kukkanura

śri mahāmāya aṅga - raṅga bhōgakk - endu dēvālayagaḷa jīrṇṇōdhārakke mahānaivēdya nandā-dīpa chaitra pavitra parvva tithigaḷu modalāda nitya naimittika chaturvvēdā-adhyayana sthāpanegaṁ samarpisida Kukanūra grāmakke salluva ....

48. Kavirājamārgga, p. 8 (No.38).

49. EC., VII, Sk. 175.

50. The following subhashita is well known :-

Annadānat paraṁ dānaṁ
Vidyādānaṁ - ataḥ paraṁ.

51. EC., V, Kd. 52.

52. Ibid., Ar. 118

adhipana rājyōnnati sakala dharmmadabhyu dayavagrahāram vaṁśakkadhikōtsavaṁ ene Maḍūhaṁ Madhusūdhanapuranam-aḷkariṁ nirmisidaṁ

53. EC., V, Cn. 152.

.. nāyakaru nijasvāmi śrī Vīra-Ballāla devar-āyurārōgyaiśvaryyābhivriddhyarthavāgi Kabbuhu-nāḍa Amritanāthapuravāda Koḷatūra agrahāravaṁ māḍi alliya Mūlasthānada śrī Rāmeśvara devargge nitya naivēdya nandā-divigege ...

54. *Inscriptions from Madras Presidency*, I, No. 182.

55. Ibid.,

56. *SII*., XV, No. 49 (1154.A.D.)

57. *HAS*., XVIII, p. 62.

58. Yazdani., *Early History of Deccan*, p. 309.

59. *EI*., V, p. 16 (l. 16)

Param-āśirvvāda - parampare niga-rājy-abhivriddhig-udbhavan-enip - Īśvara ghaḷisāsaṁge jagadguruge hārit-ābja-ravige dhārapūrvva ‖ Raṭṭa gha raṭṭa vesar-ddharege - iṭṭalav-ene rājya paṭṭabandh-ōtsavadoḷ-koṭṭam Maṇimgavalliyan-ōṭṭajikege kaḷasav-iduvateradiṁ Taila

60. *MAR*., 1930, p. 5.

61. *JBBRAS*., p. 274 ff.

62. *EC*., V, Hn, 102.

śōbhakrit - saṁvatsarada Pushya-māsada Uttarāyaṇa sankrāntiyandu Kāvēri-dēviya taḍiyal-irddu śrī-Vishṇuvardhana - Hoysaḷa + dēvar Nirggunda - nāḍ olagaṇa Kellavattiyalu svarggasthan-

adode atange paroksha vinayam-agi atana
asrita brahmanargge agrahara sarvva -
namasyav-agi sva-hastadim dharapurvakam
madi kottar .

63. P.B.Desai: Sasna parichaya, Int. p.6.

64. ARIE., 58-9 App. B. No. 661.

65. EI., XV, p. 28 (1.8-9)

a Vishnubhatta vibhuge maha - vibhavam
Vikram - amkan upanayanadol urrvi - vinutam
Satyasraya-devam Murttageyan-osedu dakshine-
gotta . . . . . .

66. ARIE., 61-2 App. B. No. 566.

67. EC., XII, p. 50.

68. Journal of Telugu Academy, (i) p. 146, Ch. 3/ 1912-13.

69. QJMS., XIII, p. 755.

The date of the record is not known. This event has been mentioned by R.Shamashastry in his article on Keladi Chiefs.

70. MAR., 1916, p. 3.

71. EC., VI, Cm. 137 (1130 A.D.)
Also see MAR., 1927, p. 123.

72. EC., XI, D9. 36

73. MAR., 1927, p. 133.

74. EC., V, Bl. 175.

75. Ibid., XI, Hk. 121.

76. D.C.Sircar, (ed): Land System and Feudalism in Ancient India, p. 4 ff.

77. ARIE., 1959-60, App. No. 480.

78. EC., V, Ak. 123.

79. Ibid., Ak. 172.
Also see MAR, 1925, p. 61 ff.

80. EI., XX, p. 64.

81. MAR., 1928, p. 69 (No. 68).

82. EC., VI, Cn. 137.

83. Ibid., Tk. 45 (l. 103)

84. JBBRAS., XI, p. 275.

85. K.G.Kundangar: Inscriptions in North Kamatak and Kolhapur ~~district~~ State, p. 73.

86. EI., XX, p. 67, l. 12-15, (1012 A.D.)

87. EC., VI, Kd. 52.

88. JBBRAS., XII, p. 42 ff.

89. SII., XX, No. 64 (1100 A.D.)

90. Ibid., No. 75 (1117 A.D.)

91 SII., XV, No. 49 (1154 A.D.)

92. Ibid., No. 88 (1160 A.D.)

93. SII., XX, No. 143 (1166 A.D.)

94. Ibid., No. 12a (1187 A.D.)

95. JBBRAS., XII, p. 44.

96. BKI., I, No. 59 (1022 A.D.)

97. Ibid., II, No. 126.

98. SII., XX, No. 72 (1111 A.D.)

99. BKI., II, No. 173 (1124 A.D.)

100. Ibid., No. 200 (1126 A.D.)

101. ARIE., 58-59, ~~App~~ B. No. 322.

102. KI., II, p. 82.

103. SII., XV, No. 73.

104. Ibid., XX, No. 215.

105. Ibid., No. 230.

106. JBBRAS., X, p. 285.

107. SII., XX, No. 166 (1176 A.D.)

108. ARSIE., 32-3, App. B. No. 98.

109. SII., XV, No. 189 (1244 A.D.)

110. KI., II, p. 78.

111. ARSIE., 33.4, ~~App~~ B. No. 89.

112. BKI., I, No. 117.

113. Ibid., II, p. 171.

114. Ibid., No. 141.

115. SII., XV, No. 113.

116. SII., XV, No. 151.

117. Ibid., No. 177.

118. EC., V, Ak. 68 (1164. A.D.)

119. Ibid., Ak. 118.

120. EI., XIII, p. 335.

121. ARSIE., 1932-33. ~~App.~~ Bk No. 34.

122. MAR., 1939, p. 78.

123. Ibid., 1933, p. 67.

124. EC., VI, Kd. 96 (p. 17).

125. Ibid., Kd. 53.

126. BKI., I, No. 52.

Also see KI., II, p. 26. - Śrī Rāmaradattiya Agrahāram Lokkigundi...

127. ARIE., 53-4. ~~App.~~ BK No. 213.

128. K.L.E.Society's College of Arts and Science, Gadag-Betgeri Miscellany - I. 1959. p. 20 ff.

129. BKI., II No. 173.

130. EC., VIII, Sb. 183.

131. SII., XV, No. 219.

132. SII., XVII, No. 92-93.

133. KI., II, p. 132 ff.

134. IA., VIII, p. 93.

135. ARSIE., 32-3. ~~App~~ Bk No. 35.

136. EC., V, Ak. 123.

137. Ibid., XI, Dg. 155.

138. Ibid., IV. Cn. 98.

139. *Ibid.*, IV, Yl. 6.

140. *MAR.*, 1905, Cu. 1295.

141. *BKI.*, I, No. 50.

142. SII., XV, No. 49 (1154 A.D.)

143. Ibid., No. 73.

The agriculturists are generally mentioned as *okkalu* in the records. But the word *okkalu* has a wider meaning. But here the agriculturists are mentioned as *vyavasayigalenisida aruvattokkalu*

144. Sometimes we come accross the term *Nakhara* or *Nagara* - *Mahājana*. In such cases we have to take the two terms *Nakhara* or *Nagara* and *Mahājana*.

145. BKI., I, No. 94. (*telligaraivattokkalu*).

146. Ibid., II, No. 137.

147. Ibid., No. 158.

148. *SII*, XV, No. 31.

149. *EC.*, VII, Sk. 185.

150. *BKI.*, II. No. 133.

151. *SII.*, XV, No. 128.

152. *BKI.*, II, No. 153.

153. SII., XV, No. 162.

154. EC., VIII, Sb. 86.

155. Ibid., 184.

156. SII., XVIII, No. 111.

157. SII., XV, No. 31.

158. BKI., II, No. 200.

159. Ibid., I, No. 109.

160. EC., VII, Sk. 75.

161. Ibid., VIII, Sb. 181.

162. Ibid., VI, Tk. 55.
Also see, EC., VIII, Sb. 184.

163. ARIE., 62-3. No. 766.

164. BKI., II, No. 140.

165. SII., XV, No. 199 (1173 A.D.)

166. Ibid., No. 67.

167. BKI., II, No. 144.

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CHAPTER III

AGRAHARAS AND EDUCATION

Education:

The functions of the Agrahāras were manifold. The most important of them was the promotion of education. Accordingly, we find that Agrahāras were centres of learning. It has been noted above that the brāhmaṇa residents of the Agrahāras were well versed in several branches of learning like Vēdas, Vēdāngas, Śāstras, Purāṇas, logic etc. We can cite numerous examples in this connection. The Bandaḷike record dated 1204 A.D. states that in the 5 Agrahāras in Nāgarakhaṇḍa, one could hear the brāhmaṇas either learning themselves or teaching others, (manōrāgadinōduvudōdisuvudu), all the Vēdas (nikhila vēda) purāṇas, polity (sunītiśāstra), logic (tarkka), āgama, poetry (kāvya), drama (nāṭaka), narrations (kathā), smṛitis and the rules of sacrifices.[1] The brāhmaṇas of Taḷirūr Agrahāra are described as well versed not only in the Vēdas, Śāstras, and various branches of learning like logic, grammar, poetry, drama and music, but were also acquainted with many languages like those of Karnāṭa, Lāṭa and Drāviḷa and all their alphabets (lipi). Because of their acquaintance with

these languages, they have been called Vidyādharas in an inscription dated about 1200 A.D. from the same place in Arsikere taluk.[2] Rightly therefore, the Agrahāras wherein these learned brāhmaṇas lived were called Vidyānidhis or the treasure houses of learning. One such Agrahāra was Sōmanāthapura, described as Vidyānidhi in an inscription dated 1268 A.D.[3] Another place is also named Sōmanāthapura in T. Narasipur Taluk of Mysore District. This was made as an Agrahāra in 1269 A.D. by Sōmaya-daṇḍanāyaka, a general under Hoysala Narasiṁha III.[4] This is described as Mahāgrahāra Vidyānidhi Prasanna Sōmanāthapura in a record dated 1276 A.D.[5] There are other similar lithic records wherein we find the descriptions of numerous Agrahāras amplifying that Agrahāras were centres of learning. Some records glorify the greatness of Agrahāras as centres of learning to such an extent that they ~~even~~ imagine that even the parrots of the Agrahāras could repeat the Vēdas and the Mantras. To cite an example, the record of 1268 A.D. mentioned above says that even the parrots in some of the places of the Agrahāra were fed with Nyāya and nourished upon Mīmāmsā and also that some of them could be seen arguing among themselves while some others were discussing grammar, rules of sacrifice, poetry etc.[6] Leaving aside the exaggeration, the poet here obviously wants to emphasise



the intellectual atmosphere in the Agrahāras where, let alone, the people, even the parrots could be learned.

Maintenance of Teachers:

Agrahāras primarily being centres of learning where education was imparted to the students, and proper arrangements had to be made for the maintenance of teachers and the taught who resided therein. It has been seen above that often the teachers were specialists in different branches of learning. They used to train students in these specialised branches.

Generally such teachers have been referred to as upādhyāya, ōjha, akkariga, bhatta, bhattōpādhyāya, pandita, āchārya and the like, in the inscriptions. Gadag inscription of Vikramāditya VI, dated 1098 A.D. refers to an Upādhyāya, who taught Prabhākara in the school at Lokkigundi.[7] An inscription of 1049 A.D. from Bāgewādi in Bijapur district refers to a Chandayya bhattōpādhyāya.[8] Upādhyāya[9] is mentioned in a record dated 1123 A.D. He is said to have teaching vyākarana kaumāra.[10] In another record we find reference to an ōjha,[11] viz. a teacher, who taught the Mānis i.e. the students in the Matha. Yet another record dated 1012 A.D. from

Kōtavumachige refers to an Akkariga.[12] He is described also as being well versed in grammar, which subject also was probably taught by him. An undated record from Tumgal in Jamkhandi taluk of Bijapur district refers to Chandapa Bhattōpādhyāya.[13] Reference has been made to a Śāstri[14] who taught and recited the Mantras, in an inscription from Shikarpur in Shimoga district.

In appreciation of their learning and also as for their maintenance, the teachers were given liberal grants. To make liberal grants to such teachers, for their maintenance, was considered an act of merit. It was believed that whosoever gave a Vṛitti to a teacher and provide for education would procure great merit, happiness and wealth.[15] It was because such an act would further the cause of imparting knowledge i.e. Vidyādāna. Annadāna was indeed meritorious but Vidyādāna was more so. Therefore, many people came forth with several grants. Such grants were generally in the form of permanent endowments created by giving lands or their income. Such grants were usually called Bhaṭṭavṛitti i.e. vṛitti, a permanent grant, in the form of land or money to a learned scholar (bhaṭṭa). To quote a few

examples — Kaḷas inscription of Gōvinda IV dated 929 A.D. mentions the grant of 12 gadyānas reserved for bhaṭṭavṛitti.[16] A record of the Chālukya king Tribhuvanamalla Vikramāditya VI, dated 1111 A.D. from Bijapur district mentions the grant of land and a house site as bhaṭṭavṛitti by a perggaḍe named Kīrtirāja for reading the Purāna.[17]

A twelfth century record from Kalkēri in Sindagi taluk in Bijapur district records the gift of land as bhaṭṭavṛitti for teaching Nyāsa, Prabhākara, Vēdānta, Rigvēda, Purāṇa etc.[18] Land granted as Bhaṭṭavṛitti by the brāhmaṇas of Paḍuvageri in the Mahāgrahāra town Naragunda is referred to in an inscription dated 1078 A.D. from Dandapur in Naragund taluk of Dharwar district.[19] That, one Bōḷeya Sōviyaṇṇa, a teacher was given 12 gadyāṇas for his maintenance is mentioned in an inscription from Murundi in Arsikere taluk which is dated 1174 A.D.[20]

Though as noted above, a teacher was called ōjha, upādhyāya, bhaṭṭa, akkariga etc. it is difficult to find out if these terms were used in relation to the position one held in the hierarchy. Some records however, do indicate that there was a sort of distinction

in the positions held by them. For example, in the Kōtavumachige Agrahāra there existed a Bhaṭṭa and an Akkariga. The Bhaṭṭa was teaching Nyāsa and Prābhākara to the students while the Akkariga, taught subjects like Mathematics and Astronomy. In the details of grants made to them we find that the Bhaṭṭa received more shares than the Akkariga, i.e. Akkariga received 25 mattars of land and a house site whereas the Bhaṭṭa received 50 mattars of land and a house site. It was further stipulated that the former was to feed his students once a day, expenses towards which were to be obviously met from out of the grant made to him while there was no such stipulation attached to the grant made to the Bhaṭṭa. This would indicate that the Bhaṭṭa was a teacher of higher education, when compared to the Akkariga. He had specialised in certain branches of learning whereas the Akkariga taught the basic subjects like mathematics and astronomy essential for students of those days.

Duties and Qualifications of the Teacher:

The information we get from the contemporary source-material regarding the duties of a teacher in ancient days, is scanty. The main function of a teacher

was adhyayana i.e. self study and adhyāpana i.e. teaching. But it was not all. ~~As~~ In the ancient days when the Gurukula system was in vogue, the teacher, besides teaching, was also expected to take care of the students who were studying under his guidance by providing food and shelter to them. He was to bestow personal attention on every student for the development of his individual personality apart from making him proficient in different subjects. The Kōtavumachige Agrahāra referred to above states that the teacher, Nāgadēśiga, who was teaching mathematics, prosody etc, was given 25 mattars of land and a house site not only for his own maintenance but also for feeding his students once a day and clothing them once a year.[21]

We do not know much about the qualifications prescribed for a teacher — may be a bhaṭṭa or upādhyāya in the Karnataka region. But, interestingly enough, in the contemporary period, in Tamil-nāḍ we find instances where the qualifications of a bhaṭṭa were specified. The Uttaramērūr record is highly interesting in this regard. It refers to the provision of a bhaṭṭavṛitti made by a lady. Therein some qualifications of the doneë who was to receive the vṛitti have been specified. Accordingly the bhaṭṭa was to be

proficient in one of the Vedas besides having a complete knowledge of one of the Vedangas and he was to be proficient enough in expounding the same to the pupils who were taught these courses. Another record dated 999 A.D. from Anur in Chingleput district lays down more detailed rules. Therein it is said that a bhatta was to be a Samavedi, but learned in one more Veda besides the two of which he was to teach. He was also to be proficient in grammar based on the system of Panini. The other subjects he had to teach were alamkara-sastra and 20 chapters of mimamsa-sastra. It was also stipulated that he had to provide four students with one meal a day — probably the midday meal. It is further laid down that the bhatta was not to be a native of the village, but must come and settle down from another village.[22]

These are indeed some particular instances, but even such instances are not found in the records of Karnataka. Yet the glowing description of the scholarship of these people and the statements in inscriptions that these bhattas were to be learned in all the Vedas and other subjects only indicate that they could enjoy such high position only with due qualifications and proficiency. We find for example, a person receiving a bhattavritti was to teach Nyasa, Prabhakara, Vedanta,

Rigvēda, Purāṇa etc.[23] In another instance we find a reference to the effect that the bhaṭṭas who were teaching the tapōdhanas i.e. the ascetics, were donated some land.[24] Another record dated 1111 A.D. refers to a grant of land and a house site as a Bhaṭṭavṛitti for reading Purāṇas.[25]

Reference has been made above to Nāgadēśiga who was proficient in mathematics, prosody, astronomy, poetics and also grammar.[26] Similarly, Divākara śarma of Dēvārata Kauśika gōtra of Sālivāge village had specialised in Ṛigvēdic studies.[27] Eremayya dīkshita, who was versed in the Lakulīśa-siddhānta is referred to in a record dated 980 A.D. from Kurihaṭṭi in Navalgund taluk of Dharwar district.[28] Eloquent descriptions of the Mahājanas show that they were well versed in various branches of learning such as the Vedas, Vēdāṅgas, Mīmāṁsā, grammar, philosophy, astronomy and the like. The Mahājanas of Nīrgunda in Holalkere taluk are mentioned in a record as devoted to Upāsanā and Agnihōtra, Yajña etc. This record of 1307 A.D. further states that they were engaged to in the six-fold duties (karma) of a brāhmaṇa, namely yajana (performing sacrifice), yājana (conducting sacrifice), adhyayana (study), adhyāpana (teaching) and dāna and pratigraha (giving

and receiving gifts). They were also proficient in the four Vēdas — Ṛig, Yajus, Sāma and Atharva and other branches of knowledge like Vēdānta and Prābhākara.[29] The 1000 Mahājanas of Hirekerur in Hirekerur taluk of Dharwar district have been similarly described in an inscription dated 1079 A.D.[30] 400 Mahājanas of Iṭṭage Agrahāra, i.e. modern Iṭgi in Dharwar district have been praised as sinless and blameless, famed for various modes of sacrifices by their own and other's hands, study, teaching, charity and also its acceptance from worthy persons.[31]

In an inscription dated 1083 A.D. of Vikramaditya VI, from Sāvadi in Rōn taluk of Dharwar district, the Mahājanas of Sayyadi are said to have been proficient in the smritis of Manu and Yājñavalkya as also in the epics viz., the Rāmāyaṇa and the Mahābhārata and the Purāṇas, grammar and the Vēdāṅgas.[32] The name ending of the individuals also denoted their proficiency in different branches of knowledge. For example, Kramita, Jyōtiṣa, Vayyākaraṇa etc. appended to the names of the individuals indicate that those individuals had specialised in those particular subjects. Kramita,[33] for example, which is a form of Kramavit, stands for a person who was proficient in reciting the Vēdas in a particular

manner. Jyōtiśa was proficient in astrology. Vayyākaraṇa was a person who had specialised in grammar. Sometimes, such scholars bore epithets indicating of the subjects in which they were masters. For instance, Kavitilaka Viṭṭayya, Sōmēśvara Vaidya, Sāmavēdi Paṇḍita, Sarvva-śāstra Ādityabhaṭṭa, Bhāgavata Śrīraṅgabhaṭṭa, Pāṇiniyara Kēśavabhaṭṭa and Daśagranthi Īśvaraghaḷiśāsa are some of the numerous names that occur in inscriptions. The epithets associated with them mainly Kavitilaka, Vaidya, Sāmavēdi,[34] Bhāgavata, Chaturvēdi,[35] Tārkkika Chūḍāmaṇi[36] and the like only suggest that they had attained mastery in literature, medicine, Sāmavēda, the four Vēdas, logic and the like. Sarvaśāstrada Ādityabhaṭṭa was obviously a person well versed in many branches of knowledge. Bhāgavata Śrīraṅgabhaṭṭa indicates a person well versed in expounding the Bhāgavata Purāṇa.[36(a)]

Naturally, depending upon the teachers who had specialised in a particular subject, some of the institutions had become specialised centres of learning for teaching particular subjects only. Thus, for instance, we find that in Agrahāra Lokkiguṇḍi, i.e. modern Lakkuṇḍi in Gadag taluk of Dharwar district, the principal subject taught was Prābhākara i.e. a work of the Mīmāṁsā school of philosophy started by Prābhākara.[37] Prābhākara and

Nyāsa which are supposed to be works on grammar were taught in Kōtavumachige Agrahāra.[38] Mainly the works of Bhāskarāchārya was taught in institution founded at Pāṭaṇ in Chalagaun district by Bhāskarāchārya's grandson Changadēva, the chief astrologer in the court of the Sēuṇa king Singhaṇa II.[39] Kaumāra and Kātantra grammar is said to have been taught in Māngoḷi Agrahāra.[40]

Provision for the Students:

As in the case of the teachers in the Agrahāras, the students also were provided with necessary facilities so that they could pursue their education without hinderance. The grants were made to meet the essential needs of the student viz. accommodation, food, clothing, etc. We know from the Vedic literature that in those early periods, the student during his stay at the Gurukula, was resorting to alms for his daily maintenance. Great sanctity was attached to students maintaining themselves on alms. The number of students were limited in number at that time and it was easy to lead a happy student's life on such food which they could get in plenty. Not only that, even such students were welcomed and treated with great regard. People thought it meritorious to part the food with the students who were engaged in pursuit

of knowledge. Though it might have continued to some extent, it does not appear to have been very common in the mediaeval days in Karnataka. It may be noted that reference is made to some literary works wherein we find students resorting to begging alms. For instance, Vaddārādhane, a Kannada work, we find a lady named Kaśyapi sending her two sons Agnibhūti and Vāyubhūti to her brother Gurumitra, where these two boys were made to beg for their food.[41] In those days educational institutions were established and were endowed with property and money for the maintenance of students and teachers. Hence it was not absolutely necessary in all cases on the part of the students to beg for their food or other needs. In this connection we can cite a number of examples to show that provision was made for the maintenance of students. We have seen above that Nāga-deśiga of Kōtavumachige was given grant with the condition that he should feed the students once a day. Similarly we have seen that in Tamilnad when bhattavrittis were granted, there was in some cases at least, a stipulation added binding the donee to feed his students once a day.[42] These are some particular instances but generally Agrahāras, Temples and Maṭhas attached to them, received handsome donations not only for worship and offerings in the temple, but quite often for feeding

the ascetics, pilgrims and the students also. Thus it may be surmised that the donors who founded educational institutions made provision for the maintenance of the students. Numerous instances recorded in inscriptions corroborate this view.

Some examples may be noted here. An inscription dated 1029 A.D. records a grant of land and oil mills made by Suggaladēvi, the queen of the Chalukya king Jagadēkamalla Jayasimha II.[43] The income from this grant was to be utilised for feeding and clothing the ascetics and students and rendering them medical aid. The Belavatti record of the Chalukya king Āhavamalla, dated 1067 A.D. also purports to record a similar grant. Here the grant was made to Sōmēśvara Paṇḍita, for the repairs, worship and offerings etc. in the temple of Kōgalēśvara and for feeding and clothing of the students and the ascetics.[44] Tāḷagunda inscription dated 1158 A.D. in fact lays down that three female cooks were appointed for cooking food for the students. These cooks were also paid a regular sum of money and cloths.[45] Any number of examples to this effect can be quoted.

Like the kings, other members of the royal families and officials, and local authorities, evinced keen interest

in the welfare of the students. Education then, as even today, was not the close preserve of the government. In fact, educational activities were not considered obligatory on the part of the government. Private institutions and individuals took such responsibility on themselves with a sense of duty. The Mahājanas, who were the members of the body which looked to the smooth administration of the Agrahāras, also made liberal grants for educational purposes. As will be seen further below, the Mahājanas were actually the custodians of the several endowments and grants, made to the Agrahāra, its residents, temples therein and the like. But they also made grants for the welfare of the students. To illustrate the point we may note a record from Bēlūr, ~~for example~~ which states that the Mahājanas of that place made a grant for the feeding and clothing of the students.[46]

Not food alone, but even oil was provided for bath once a week. The Tālagunda inscription, referred to earlier, records this provision also. Likewise arrangements were made for medical attendance to students (bahisajjya) and also for (pathyousadha) proper food for the sick. This again is recorded in this Tālagunda inscription itself.[47] To quote another example



an inscription of A.D. 1066 from Marasanahalli which records a grant for this purpose. It records the grant made for food, medicine, clothes for the students studying there. To quote the passage here:

> Uttareśvara mathadalōduva kēluva
> tapōdhanarggam chchātrargam-
> aśanāchchādana pathyouśadārthamāgi
> vidyāsatrakkendu [48]

Another record from Dēvūr in Sindgi taluk of Bijapur district is another example of this type.[49] Such provisions are found recorded in a number of other inscriptions.

With such facilities the students naturally took to their studies seriously. The period of study was considered as a period of penance. But they had also occasions to relax. The general public also took keen interest in the activities of the educational institutions and the students therein, in whose welfare they were interested. The festivals of the year afforded opportunities for the public to invite the students for feasts. An inscription from Sālotgi dated 945 A.D. best illustrates this point. This belongs to the Rāshtrakūta king Krishna III. Gajānkuśanārāyana, an

officer under that king, instituted a school in the Traipurushadēvālaya at Sālotgi and Chakrāyudha the officer of Sālotgi made a grant of land and house sites for the benefit of the students and teachers. Students from different parts of the country used to come here for education. The interesting point to be noted here in this inscription is that the residents of the place invited the students and the teachers on festive occasions like marriages etc, for food. They also volunteered to contribute a stipulated amount of money, on such occasions like marriage, upanayana and choula.[50] It is noteworthy that this practice is to some extent in vogue even to this day for , contributions are made on similar occasions to Mathas and to institutions which impart or aid education.

In this manner, the students hailing from different parts of the country for prosecuting studies received the help of the zealous citizens, who by their handsome donations used to further the cause of education and they also earned merit for themselves. A distinction may probably be made between the students coming from other parts of the country and the students belonging to the Agrāhara itself. Not much clear evidence is forthcoming in this respect. Yet, from

what little evidence we have, we may probably draw such a distinction between the external students and the permanent residential students. The former are described as *Prāvāsiga chchātra* while the latter are called *Dēsiga chchātra*. The Gadag inscription of Vikramāditya VI refers to the grant made for the teachers holding lectures on Prābhākara doctrine and also to students studying the subject. The students here are described as Prāvāsiga chchātraru.[51] Reference to Dēsiga chchātra is made in a record of 1018 A.D. belongs to Chālukya Jayasiṁha II.[52]

State and Education:

It may not be out of place here to discuss in brief the responsibility of the government in the promotion of education in older days. The aim of the State was to promote the welfare of the people, which included providing for necessary education. Consequently, the rulers and the government authorities used to make liberal grants for the purpose of education. But it appears that it was not incombent upon the government to look after education as in the modern days i.e. there does not seem to have been a regular department of education and regular funds spent for this purpose.

Because essentially contributing to the spread of education was considered in those days as a holy act of merit (punya), and many people came forth to promote the cause of education by instituting the Agrahāras and making generous grants for their maintenance. The rulers and other authorities also participated in this act of serving the cause of education more in their personal capacity. That is how we find that when a king or an officer instituted an Agrahāra or announced a grant of land or money for the sake of education in a different way, the purpose mentioned is generally the earning of punya either by the donor himself or his ancestors or both. We have noted in the earlier Chapter ~~that~~ how the grants were made, by the kings and other officers, for this purpose. When the Agrahāra Brahmasamudra was created by the minister Nāka, an officer under the Hoysaḷa king Narasiṁha, it was for his own merit that he created the Agrahāra.[53] In the same way, when the Agrahāra Madhusūdhanapura was created, it was for the merit of the king Vīraballāḷa that an officer Madhūha created this Agrahāra.[54]

Subjects Taught in the Agrahāra:

The main aim of education in the early days

was not for material gain alone but something higher than that -- the realisation of one's own self. Naturally, therefore, higher education consisted mainly the study of philosophical subjects, associated with specialization in different sciences. Vedic literature figures prominently as being studied in the Agrahāra. Most of the inmates of the Agrahāras are described as well versed in the knowledge of the four Vēdas and the Vēdāngas,[55] and many other Śāstras. There are numerous references in inscriptions to the effect that these were taught. Along with them were studied Itihāsa (History), Tarka (Logic), Gaṇita (Arithmetic), Nāṭaka (Drama), Sāhitya (Literature), Mīmāmsā, Purāṇa, Dharmaśāstra, and the 6 Darśanas (the six principal systems of Hindu philosophy) viz., Sānkhyā, Yōga, Nyāya, Vaiśēshika, Mīmāmsā and Vēdānta.[56] Some inscriptions refer to Nāṭaka śālā (Theatre), attached to a temple.[57] Though Nāṭakaśālā does not itself suggest the teaching of dramaturgy, the fact, that Bharata figures as a subject studied in the Agrahāras, indicates that dramaturgy was also studied at least in some places.

Courses of Study:

Mention is made above of the subjects generally studied in the Agrahāras. A point that requires some

attention at this juncture is the gradation in the educational system such as the primary and higher education.

Primary Education:

What was the condition of primary education in early days is indeed a bewildering problem. The information that we get from our sources is too scanty, to give a clear picture of primary education. Yet, we do get some glimpses of this in the inscriptions.

Primary education, obviously, commenced with the reading and writing of alphabets and mathematics. That it was so in the period of our study is only vaguely indicated. We came across, for example, in inscriptions such expressions as bālaśikshe,[58] (teaching the young), Karnāṭa bālasikshe[59] Kannadakshara śikshe[60] (teaching the Kannada alphabet), Kannadakshara - hēlikoduvava (a teacher who taught Kannada alphabet). These expressions indicate that provision was made for teaching of Kannaḍa alphabet. Obviously to the young students in the Agrahāra. Kannada was naturally the mother tongue of the people in this area and Kannada language and literature flourished from a very early period. It was but natural therefore that primary

education commenced with the teaching of Kannaḍa. Reference to Kannaḍadupādhyāya (teacher of Kannada) also subscribes to this view. But, it is to be noted that in some places at least other scripts and languages were also taught. Thus in the Agrahāra, Māliṅge the scripts and the languages taught were Nāgara, Kannaḍa, Tiguḷa and Ārya.[61] Nāgara, Kannaḍa, Tiguḷa and Ārya are taken to mean respectively Sanskrit, Kannada, Tamil and Marathi.[62] By about the 12th century, due to commercial contacts, besides other reasons, people speaking different languages like Tamil and Marathi settled in Karnataka. A record from Hāngal refers to the street of Rāmēśvaradēva, probably a temple set up by Nandanapiḷḷe, where Tamil merchants (Tiguḷa bevahāri) had settled.[63] The children of such people had to be provided with proper educational facilities and it was but natural that arrangements were made for teaching such children, their languages and scripts.

After the child was taught the alphabet, he was initiated into the recitation of Mantras from the sacred literature like the Ṛigvēda. Reference is found to a grant of 20 gadyāṇas for the maintenance of the Ṛigvēda bālasikshe in the Mahāgrahāra Māḷadālūr, (i.e., Ālūr, in Mundargi taluka of Dharwar district)

by the Mahapradhana Surigeya Nagarasa, in a record dated 1124 A.D. of Chalukya Viramaditya VI.[64] In another record from Murundi in Arsikere taluk, it is said that arrangements were made for the feeding of the students (mani) of that place.[65] Obviously this indicates that the student was made to memorise many such verses before he commenced higher studies. Besides acquainting the students with texts of sacred lore, there was also the necessity of laying solid foundation of sound knowledge. This was done by introducing the students at that young age itself to subjects like grammar and logic. This was a sure method of sharpening the intellect of the student and making him use his talents to express himself clearly. It is interesting to note in this connection that some inscriptions specify the actual text book that was to be taught. For instance, an inscription from Kondaguli mentions Rupavatara as one of the books of study. It is known from other sources that this Rupavatara is a work on grammar meant for junior students. It was written by a Buddhist monk Dharmakirti.[66] Another instance may be cited here. A book called Sutra charche is referred to in an epigraph dated 1099 A.D. of Vikramaditya VI from Gadag.[67]

Higher Education:

As regards the higher education, the material is, indeed very scanty. As noted above, a number of subjects are found mentioned in relation to an Agrahāra either has being taught there or has being mastered by the Mahājanas. But there is no means of knowing the actual course or the period of the study of these subjects. What all we can gather from these references is that these were the subjects taught and sometimes, as mentioned earlier some Agrahāras had specialized in teaching some particular subjects.[68] That various subjects were taught in one Agrahāra is also clear from such instances as at Tālagunda, where subjects like the Ṛigvēda, the Yajurvēda, the Pada-Khaṇḍikā, the Kalpa Khaṇḍikā, Sāmaveda Khaṇḍikā, Śabda Śāstra, Rūpavatāra Nyāsa, Prabhākara Vēdānta are mentioned.[69] Mention may also be made to an inscription from Kalkēri, which refers to subjects like Nyāsa, Prabhākara, Vēdānta, Ṛigvēda, Purāna taught in that place.[70]

Khaṇḍikā:

Both at the primary and higher levels students were taught different subjects in separate groups comparable to present day classes in schools. These

groups were known as Khaṇḍikā. To cite one or two examples here — an inscription dated 1124 A.D. from Ālūr gives reference to a class, where Ṛigvēda was taught. To quote the passage here:

Rigvēdada bālasiksheya khaṇḍikadalli
Svādhyāyageyva māṇiyara grāsakke ...[71]

Another record from Matungi may be quoted in this regard.[72] We come across in inscriptions, terms like the Ṛig-vēda-khaṇḍikā, Śāstra khaṇḍikā, Purāṇa khaṇḍikā and the like. A few examples may be noted. Grant of land and money made by an officer under Vikramāditya VI named Ṣurigeya Peramānaḍiyarasa to the 200 Mahājanas of Māḷadālūr, for the maintenance of the Rigvēda khaṇḍikā is recorded in an inscription of 1124 A.D.[73] An officer called Hermāḍiyarasa who was a Mahāmaṇḍaleśvara of Kalachuris is said to have made grant of land and two oil-mills for conducting a Purāṇa-khaṇḍikā at the Agrahāra Ingaḷēśvara, in 1128 A.D.[74] [In an epigraph, from Brahmasamudra in Kadur district, it is said that grant was made to Śāstra khaṇḍikā.[75]] Grant of money made by Chandaladēvi, the queen of Vikramāditya VI, to the Rigvēda-khaṇḍikā and the Śāstra-khaṇḍikā is mentioned in an inscription from Kaṭgēri in Badami taluk of Bijapur district.[76] Another

inscription dated 1239 A.D. from Boguvallipura in Tarikere taluk mentions a grant of 2 Vrittis for four Veda-khandikās.[77]

Likewise, Rigvēda-khandikā Bālaśikshe[78] stands for a class of primary students studying Rigvēda. Similarly, Yajurvēda khandikā Bālaśikshe[79] stands for a group of young students studying Yajurvēda. In all these cases, khandikā obviously stands for a group or a class. It comes from the Sanskrit word Khanda, meaning a portion or part. This term is used in relation to land also, where it means a unit or measure of land. In relation to subjects, it stands for a particular group a unit, class or division pertaining to a particular subject.[80] This is corroborated by a statement in an inscription that a particular teacher should teach a particular class throughout the year.[81]

The above discussion shows that stress was given on Vedic studies for we find reference to them in the description of almost all the Agrahāras. On the one hand it was essential that the Vēdas were to be studied orally, coming down from the teachers to

the students in a successive way. So, provision was necessary for teaching the Vedas in all places. On the other hand, the aim of Vidya or knowledge was emancipation of the self and therefore education, furthering this cause, was given more importance. However, training in useful arts and sciences were not altogether neglected. Subjects like Sāhitya, Arthaśāstra, Astrology, Sāmudrikā and medicine were also taught.[82]

The Method of Study:

We thus get large number of references to various subjects that were taught in the Agrahāra. But, it is difficult to know the actual method of teaching this subject. We do not know for instance if there were any gradations in teaching or if there were any text books for this purpose. Occasionally, however, we do get references to such works as Rūpāvatāra of Dharmakīrti[83] and the works of Bhāskarāchārya as noted earlier.[84] Yet another work mentioned in this context is Sūtra-charche figuring in an inscription of Vikramāditya VI.[85] But we have



no other details regarding this. Some other works mentioned are, Asthādhyeyi of Panini, Dharmaśāstra of Manu, Rāmāyana and the like. We are also in the dark regarding the system of examining the students after they completed their study. Surely, the present day examination system was absent in those days. The teacher who taught a particular subject satisfied himself that the student mastered the subject well and certified to that extent. Further, the proficiency of a person in a particular subject was put to test in learned assemblies, when arguments and counter-arguments used to take place in the presence of scholars.

Higher Studies in Kannada:

It will be proper to consider here to some extent, the position of higher studies in Kannada. It is to be admitted that our main sources, namely epigraphs, are silent over this point. As seen above, a number of subjects of study have been mentioned in the inscriptions; but, Kannada literature does not specifically figure anywhere. Though of course as also noted earlier, Kannada was taught in the primary stages. Does it mean that higher studies in Kannada

language and literature were not pursued or that they were not encouraged? It could not be. The growth of Kannada literature from the very early days, both the quality and quantity shows that there was intense activity in the growth of Kannada and this could be done only with the proper knowledge and study of the language and literature. As early as in 10th century, the Rāshṭrakūṭa king Nṛipatuṅga or a protegy of his, produced a work on poetics called Kavirājamārgga and this work also mentions quite a few literary figures of earlier days. Poets of repute like Pampa, Ranna, Janna and a host of others and scholars like Nāgavarma and numerous others, all testify to the fact that Kannada was studied seriously and it was widely understood and cultivated. Hosts of inscriptions from 7th century onwards, written in chaste literary Kannada, using various types of figures of speech and metres that are found throughout length and breadth of Karnataka, mentioning in many cases, the authors of such inscriptions is a clear evidence to the study of Kannada language and literature at all levels.[86] Unfortunately, we are not in a position to know how exactly they were studied.

Useful Arts and Crafts:

Similar is the case with the study of useful arts and crafts. We know for certain that fine arts like music and dancing were encouraged and zealously studied. Music and dancing were in fact a part of services in the temples and handsome grants were made for those who promoted them. Mahājanas of Sattūr made a gift of musical instruments to the temple of Īśāna-Īśvara-Udaiyār is mentioned in a record from Sattur.[87] Grant of land made to Devadāsis and their bands is mentioned in a record dated 1018 A.D. of Jayasinghadēva II of the Chālukya family.[88] Any number of such instances may be quoted in this regard. Even queens and princesses mastered this subject and took pleasure in calling themselves as Nātyavidyādhari,[89] Saṅgītavidyādhare[90] and Sakala-kalā-dhare.[91] References are found in inscriptions to various musical instruments and even Nātyaśāla, Bharata[92] or Bharatāgama i.e., Nātyaśāstra or Bharata is mentioned in some cases as a subject of study. Sculptures in numerous temples exhibit a number of dancing figures holding various types of musical instruments. All these instances only prove that fine arts were studied, encouraged and they flourished well.

Likewise, architecture, carpentry, smithy and other useful arts, also flourished in the land in the period of our study. Sūtradhāras (sculptures) and architects figure in hundreds of inscriptions as authors of sculptures and temples. Thousands of temples came to be built by various rulers of different dynasties and the officers in different periods. History shows that right from the 6th century onwards, there was intense building activity and many architectural master pieces came to be constructed. The artists of Kannada made new experiments in the building art and evolved a new style of Karnataka architecture. All this could be done when only architecture was seriously and scientifically studied and practised.

The problem is as to how these arts and crafts were taught. We do not have any reference to any educational institutions where such subjects were taught. In all probability these arts and sciences were practised in a hereditary way and came down from father to son as a family heritage. Perhaps for this reason, there was no need for special institutions for teaching such subjects. Families of sculptors and architects mentioned in inscriptions strengthen this surmise.

Education of the Princes.

It may not be out of place here to touch upon the education of princes. Description of princes and kings in epigraphs as well as literature indicate that they used to be well versed not only in Rājanīti but even in various other arts and sciences. To refer to only a few of them, Narasimhadēva the eldest son of Nītimārga is mentioned as learned in the science of politics, of elephants, archery, grammar, medicine, bharata śāstra, poetry, Itihāsa, dancing, singing and instrumental music.[93] King Mādhava II of Gaṅga family was an expert administrator and an author also. He is reported to have written a Vritti on Dattakasūtra.[94] Durvinīta, also of his family, was a reputed scholar and he wrote, among others, a commentary on the 15th Sargga of Bhāravi's Kirātārjunēya.[95] It is well known that the Chālukya king Sōmēśvara III was a master of many subjects and was the author of the encyclopaedic work, Mānasōllāsa or Abhilāśitārtha Chintāmani.

In the very early days of our history, we are told that the princes used to join the Gurukulas of famous sages, and get their education. But, when

we come to the later historical period, it becomes difficult to think if such system continued. We cannot also say that they used to live in the Agrahāras and pursue their studies. But, it is certain that the princes were trained and were given proper education by learned teachers and men with practical experience. The royal preceptor the Rājaguru generally undertook the responsibility of training the princess. In inscriptions, we find references to such learned men, who were designated Rājagurus of different princes. To quote an instance, Lakshmīdhara bhaṭṭopādhyāya was the teacher of Yuvarāja Mallikārjuna, a son of Chālukya Vikramāditya VI.[96] Vishṇubhaṭṭa of Muttage Agrahāra was likewise the preceptor of Vikramāditya V.[97] This Vishṇubhaṭṭa is described as having obtained proficiency in the Vēdas, Vēdāngas, Mīmāmsā, Tarkka, Purāṇas and Dharmaśāstras. Īśavaradēva is said to have gained a position equal to that of the best generals after teaching the king Narasiṃha, letters, accounts and also arts. To quote the passage here —

> arasange Narasimhang- akkaramumam - lekkha-
> mumam ōjeyim tilipi kalā pariṇateyam meradu
> chamūvararol samanāgi sandan- Īśvara dēvam..[98]

It is worthwhile noting in this connection a record belonging to the kings of Gaṅga family. It refers to the prince Satya Vākya Nolamba deva, who learnt science of politics, riding on elephants, and horses, play at ball, wielding the bow and sword, the drama, grammar, medicine, poetry, mathematics, Artha-śāstra, Itihāsa and Purāṇas, dancing, singing and instrumental music.[99]

Munificent grants were made to such teachers by the kings, officers and others. For example, a record of Sēuṇa Jaitugi of 1192 A.D. refers to a grant made by the Mahāpradhāna Sovidēva daṇḍanāyaka to a Rājaguru.[100] The name of this Rājaguru appears to be Kaṇva Upādhyāya. We come across many such instances of early and mediaeval period in inscriptions.

Education and Women:

Incidentally, we may, at this point, refer to another aspect of education viz., Education of Women in Ancient Karnataka. It is well known that women took active part in the social, religious and other walks of life like art, and even in administration. This would be possible only when they received education

and training from the study of the sources in these fields. As we have found that they did receive requisite education even from the Vedic times. Facilities did exist for their education. We come across names of large number of women who were philosophers of repute and literature, besides being well versed in fine arts. Goshā, Viśvavārā, Maitreyī, Sulabhā, Gārgī and others are too well known to be discussed here. Many of them were the seers of the Vedic Mantras and philosophers of the highest order. Rāmāyana and Mahābhārata mention a number of ladies, who were conversant with fine arts. We come across many such instances in the later historical period also. It is indeed true that in the later days Indian women lost this covetable position and possibly she was denied the benefit of higher education to some extent. Nevertheless, she was not altogether barred from having higher education if she so desired. That is how we find even in mediaeval period, a number of women who are ranked high as thinkers, authors, experts in fine arts and as administrators too.

This was true of Karnataka, and interestingly the epigraphs of this region contain a good deal of information about many such women. We come across a

large number of queens and other women holding administrative charge of different regions. Śilabhaṭṭārikā, the queen of Rāshṭrakūṭa king Dhruva, was a prominent lady of the period.[101] Akkādēvi, the sister of Jayasiṁha, was the governor of Pannāḷeya Kōṭe, along with Kisukāḍu 70, Togare 60 and Māsavāḍi 140. This is referred to in an inscription from Sūḍi in Ron taluk of Dharwar district.[102] An epigraph of 1070 A.D. refers to Lachchaladēvi, wife of Udayāditya of Chālukya dynasty describes her as Sakala-kalādharī (accomplished in all arts), Vivēka Chūḍāmaṇi (the head jewel of intelligence) and Śāradā dēvi-labdha varaprasāde i. e. an obtainer of a boon from the Goddess Śārada.[103] Kētaladēvi, wife of Sōmēśvara I, was the governor of the Agrahāra Ponnavāḍa.[104] There was a number of women described variously as Abhinava sarasvati.[105] An inscription dated 1076 A.D. of Chālukya Sōmēśvara III, mentions his younger sister as ruling over the Agrahāra Ningunḍi.[106] Agrahāra Māngoḷa was under the rule of Padmaladēvi, the queen of Tribhuvanamalla Vikramāditya VI.[107]

To achieve so much in respective fields, these women must have had proper education. But, unfortunately, though we learn that women used to master

in various subjects, and would be expert administrators also, we have no information about the mode of education given to them. There is reason to believe that in the very early days, like men, women also lived in the Āśramas of the rishis and got their education. But, in later days when the educational institutions like Agrahāras and Maṭhas were set up in towns and cities, we do not know if the women were admitted in such institutions. We find references to the nuns in Jaina monasteries. But it is hard to say whether there were lady students in the Agrahāras. In one instance, we find reference made to a grant of money for providing Sīre to the students. Sīre, ~~which~~ ordinarily means the garment of a woman. But it also means a garment in general. Therefore, we cannot conclusively prove that lady students were admitted to such institutions.

It has been observed by Chidananda murthy that the condition of women's education in Karnataka was deplorable and that the members of the royal and other rich families only used to get education to some extent.(107(a)) The main reason for such contention appears to be that there are not many references in epigraphs to ordinary women, who were learned. But, such a

contention is not very accurate, because generally, inscriptions pertained to grants made by members of the royal families and as such the commoners hardly find a place in such records.

We come across some instances of women, who were not members of royal families, yet, holding high positions and are highly praised.[108] From this it can be said that they also received requisite education depending upon their choice and ability. So far as the Agrahāras are concerned, it is to be admitted that we have no means to know if women participated in educational activities, either teaching or learning, in such institutions. Inscriptions do not throw much light on the social life and activities of ordinary women in those days and that too in the Agrahāras. Literature also does not enlighten us on this point.

References and Notes

1. EC., VII, Sk. 225 (1204. A.D.)
2. Ibid., V, Ak. 130.

    svasti yama - niyama - svādhyāya - dhyāna - dhāraṇa - maunānuśthāna - japa - samādhi - śīla - guṇa - sampannarum dēva - dvija - gurupūjā - niratarum vēda - śāstrādy - anēka - tarkka - vyākaraṇa - kāvya - nāṭaka - Bharata Chaturmānarum Karṇṇāṭa Lāṭa - Drāviḷa - nānā - deśa - bhāshā - viśesha - lipi - nipuṇa Vidyādhararum dhairyya - dhārā - dhararum enisida śrīmad - agrahāram - Taḷirūr - aśesha-rolage

3. Ibid., XI, Dg. 36.

    śrī - vidyā - nidhi prasanna - Sōmanāthapurav-emba agrahāravam .....

4. Ibid., III, Tn. 97.
5. Ibid., This is engraved in continuation of the above.

6. Ibid., XI, Dg. 36 (1.25)

nirmmito - dharmma - silena -
kavibhiryyena varnyate | agraharas sukhadhara -
Kaveri saritas - tate// kvapi kvapi nayavali -
parimilan - mimamsaya mamsalah kvapi kvapi
cha sabda - yajna - kavita - samvavadukah
sukah sri vidya - nidhi - Somanatha - nagari
sa bhati bhusha bhuvah

7. EI., XV, p. 355 (v. 67)

8. BKI., I, No. 83 (1. 28)

9. SII., XX, No. 83.

10. Ibid.,

11. EI., XV, p. 89 (1060 A.D.)

12. Ibid., XX, p. 68 (1. 28)

13. SII., XX, No. 162.

14. EC., VII, Sk. 185.

15. Ibid.,

brahamadya devatas sarvva vidya -
dane pratisthitah upadhyayasa to vrittim
datvadhyapayate janan kin|na dattam bhavet
tena dharmma - kamartha - darsina (m)

16. EI., XIII, p. 333 (l. 71)

17. SII., XX, No. 72.

Sōmagrahaṇa nimittaṁ purāṇada
bhaṭṭavṛittige sarvva namasyavāgi paḍeda
Rēvadāsa bhaṭṭara keyyiṁ baḍaga biṭṭa
piriya-kōla matta...

18. Ibid., No. 300.

bhaṭṭavṛitti Nyāsadere mattaru 15
haraḷ mattaru 10 Prabhākaradere matta 20
paraḷa-matta 10 Vēdāntadere matta 15
haraḷa-mattaru 10 Rigvēdadere matta 15
haraḷamattaru 10 Purāṇadere mattaru 15
haraḷamatta 15

19. ARSIE., 33-34, Bk No. 65.

20. EC., V, Ak. 138.

21. EI., XX, p. 68 (l. 27-8)

22. S.K.Aiyangar: Ancient India and South Indian History and Culture, II, p. 825 ff.

23. SII., XX, No. 300 (12th cen. A.D.)

24. EI., XV, p. 89 (l. 42)

25. SII., XX, No. 72.

26. EI., XX, p. 70.

27. IA., XIX, p. 147.

28. BKI., I, No. 45.

29. EC., XI, Hk. 136.

svasti yama - niyama - svādhyāya - dhyāna - dhāraṇa - mauna - anuṣṭhāna - japa -tapa samādhi - śīla - guṇa - sampannarum aupāsanāgnihōtra - dvija - guru devatā - pūjā - tatpararum Mārkkāṇḍōjvaḷa - kīrtarum yajña - yajana - adhyayana - adhyāpana - dāna pratigraha - shat - karma - niratarum Ṛig - Yajus - Sāma Ātharbhaṇa - vēda - vēdānta - Prabhākara - pravīṇa guṇa sampannarum enisida śrīmat - sarbba - namasyada mahāgrahāram śrīmad Udbhava - Sōmanāthapurav-ada Nirugundada Srimatu āyinnūr + ippattu - mahājanangaḷu ....

30. KI., IV, p. 71.

31. EI., XIII, p. 53 ff (v. 41)

32. BKI., II, No. 129

svasty - anavarata - parama - kalyanā-
bhyudayav - anavarat - adhyayanā - ādhyāpanā -
yajana - yājana - dāna - pratigraha - kriyāśaktarum -
Manu - Yājñavalkya- pranīta - smṛiti - vihita
dharmm ānuraktarum Rāmāyana - Bhāratādi
purāṇ-ārtha - vichāra - kovida - vyākarana
vedānga - vidyā - viśāradav - pparopakār - ārtha
sampādit - ārtharum dushtha - nigraha - viśishtha
pratipālana - sametaru śri Mūlasthānadeva -
pādārādhakarum śrimatu Sayyaḍiya urodeya
pramukha mahājangaḷu .....

33. KI., IV, p. 109.

Four ways of reciting the Vedas viz., Pada, Jāṭa, Krama and Ghana may be noted in this connection.

34. SII., XX, No. 78.

35. BKI., I, No. 45.

36. SII., XX, No. 109.

36 a. It may be noted in this connection that an inscription from Salivāge refers to Divākaraśarma who had specialized in Ṛigvedic studies. I. A. XIX, p. 147. Similarly, an inscription from Kurihatti in Navalgund taluk, dated 980 A.D. refers to Eṛeyama Dīkshita who was versed in Lakuḷīśa - Siddhānta BKI., I No. 45(. 980 A.D)

37. EI., XV, p. 355.

38. Ibid., XX, p. 67.

39. Ibid., I, p. 338 ff.

40. Ibid., V, p. 22.

41. M.Chidanandamurthy: A cultural Study of Kannada Inscriptions (in Kannada), pp.207-8.

Sri. Chidanandamurthy holds the view that the practice of begging the food was necessary for a student and he doubts if all the students depended upon the grants made for the purpose of feeding and clothing the students. But, there is no reason to doubt this at all. The fact that numerous records mention such arrangements and that they do not allude to the system of begging.

42. EI., XX, p. 67.

43. SII., XX, No. 23.

44. ARSIE., 46-7. No. 207.

45. EC., VII, Sk. 185.

46. QA., X, p. 129

46 a. Inscriptions also refer to the supply of oil to vakkhanaśāle. An inscription dated 1111 A.D. from Ron refers to the grant made to Vakkhana - sāle i.e. a hall for giving lectures - BKI., II, No. 159.

47. EC., VII, Sk. 74.

48. SII., XX, No. 40.

49. Ibid., No. 23.

50. EI., IV, p. 57.

51. Ibid., XV, p. 355 (l. 67)

... Ā byākhyāna śāleyolu Prabhākaramam byākhyānamam mārppa - upādhyāyarggav - alli kēluva prāvāsiga chchātrara grāsakkam

52. SII., IX, No. 80 (1018 A.D.)
Dēsiga chchātrara bhōjanakkendu

53. EC., V, kd. 52.

54. Ibid., Ak. 118.

55. There are six Vedangas viz, Siksa (rules of articulation and pronunciation), Chchandas (prosody), Vyakarana (grammar), Nirukta (etymological explanation of difficult Vedic words), Jyotisha (astronomy) and Kalpa (ritual or ceremonial).
V.S.Apte: Sanskrit - English Dictionary, p. 887.

56. Mahajanas of Kuppatur have been described as well versed in Veda, Vedanga, Itihasa, Purana, Mimamsa, Ganita (arithmetic etc.). To quote the relevant passage here —

... dharma - maunanushthana - japa - samadhi - sila - guna, - sampannarum aupasanagni hotra - dvija guru devata puja - tatpararum ... yajna - adhyayana ... Rig - Yajus - Samatharvvana - chatur - veda - vedartha- tatvajnarum Sarasvati - Karnanavatamsarum nirmmala - vacha - prachandarum ... natak-etihasa - mimamsa - Bharata - ganita - Vatsyayanadi - sakala - sastra - pravinarum ... anadi agraharam Kappatura - sasirvvarum.
EC., VIII, Sb. 276.

An inscription from Shikarpur taluk speaks of 1300 Mahājanas of Begūr Agrahāra, who were versed in the Vedas, Vedāngas, etc. They were skilled in the Mīmāṁsā, Lōkāyata, Bauddha, Sānkhya, Vaisēshika and other Śāstras. ~~and Agraharas~~. EC., VII, Sk. 13. Similarly, the Mahājanas of Dharmavolal (i.e. Dambal in Dharwar District) Agrahāra are stated to be proficient in Tarkka, Vyākaraṇa, Purāṇa, Kāvya, Nāṭaka, Bharata, Vatsyāyana, etc. BKI., II, No. 175 (1124 A.D.)

57. BKI., I, No. 78.

58. EC., III, Tn. 27.

59. Ibid., Ak. 138.

60. EI., VII, p. 206.
Also see EC., XI, ch 2 (l 72-3)

60 a. A record from Arasikere refers to Bōleya-Sōviyanna who seems to be a teacher. To quote the passage here —

Boleya Soviyannangala karnnata - balasikseyam-madu-vantagi

EC V, Ak. 138.

61. EC., III, Tn. 27.

Nāgara - Kannaḍa - Tigul - Āryavan—ōdisuva bāla-sikshe upādhyāra jīvitakke varsha | kke .....

62. Ibid., (Translation)

The editor also suggests that Tigulārya may mean Grantha.

63. KI., V, No. 105.

Śrī - Nandanapilleya Rāmeśvara dēvara Tigulabevahārigaḷa kēriya sīme

64. BKI., I, No. 173.

Rigvēdada bālasiksheya khandikadalli svādhyāyam geyva māṇiyara grāsakke ..

65. EC., V, Ak. 138.

66. ~~I owe this information~~ to ~~Dr. S.H.Ritti.~~
EI, XXXVII, Pt.IV, P 169 ff

67. ARSIE., 1932-33, App. D. No. 177.

..... [sūtra - charche] emb - intu gran[tha]m

68. See page 91 above.

69. EC., VII, Sk. 185.

70. SII., XX, No. 300.

71. BKI., II, No. 173.

72. EC., III, Tn. 27. (1290 A.D.)

Māilangeyale nadasuva khandika bāla-siksheya dharmmake

73. BKI., II, No. 174.

74. SII., XV, No. 12.

75. EC., VI, Kd. 51.

76. BKI., II, No. 142 (1097 A.D.)

77. EC., VI, Tk. 89 - Nālku Vēda khandikakke vritti eradu.

78. BKI., II, No. 173.

79. EI., XIII, p. 49 (l. 82).

80. Some writers, however, interpreted the term Khandikā in a different way. Sri. A.M.Annigeri, for instance, understands the term to mean 'a kind of air or tune'. He takes the term 'rgyajuh - sukhandikā' to mean 'the reciter of the Rig and Yajur Vēdas'. (KI, IV. P 109

Chidanandamurthy thinks that Khandikā means the study of subjects part by part. But such a view is untenable. The use of the term

Khandika in connection with various subjects clearly indicates that it stands for a class or group, studying that particular subject. The term comes from Khanda, a part, and in relation to land, it means a particular unit or measure of land. But in relation to subjects, it certainly means a group or a class.

81. SII., IX, I, No. 203.

ī khandikeyanu varshakke obbare pēluvudu .....

82. Vaddārādhane, p. 3 ff.

83. See page 103 above.

84. ~~I owe this information to Dr. S.H.Ritti.~~ EI, I, p. 338 ff.

85. ARSIE., 1932-33, App. D. No. 177.

86. KSSP., Vol 40.

Also see Dr. S.H.Ritti: Śilāśāsanagala kelavu Kannada kavigalu in KSSP, Vol. 43. p. 1 ff.

87. MAR., 1917-24, p. 44.

88. SII., IX, No. 80.

Pannirvvarssuleyarggam ssulevalagam vanchigangam.

Also see Hyderabad Archaeological series

No.8. p. 34. It gives reference to grants made to songstress, drummers, singing party, dancers etc. To quote the relevant passage here —

trikāla bhōgam māduva pulavigal - irvvaru maddalikāraru nālvarggam mattar [8] 0 hāduva samudāyar - eradarkkam mattaru 60 pātrav - eradarkkam matta - 40 kambhada - [sū] leyar - nnalvarggam Matta - 36 .....

89. P.B.Desai: Kannada Nādina Minchida Mahileyaru, p. 51.

90. QJMS., XLVIII, p. 48.

91. Ibid., p. 47.

92. EC., V, Ak. 130.

93. M.V.Krishna Rao: Gangas of Talākad, p. 251.

94. Ibid., p. 273.

95. EC., XII, Ng. 269 (904 A.D.)

96. SII., XX, No. 71.

He has been described as:

Śrimad-yuvarājam Mallikārjuna dēvara param - ārādhyar - appa śrīmad ayyamgalu Lakshmīdhara bhattōpādhyāyaru .....

97. EI., XV, p. 26.

98. EC., V, Cn. 203.

99. QJMS., XIV, p. 12.

100. SII., XX, No. 180.

101. EI., XXII, p. 98.

102. BKI., I, No. 87 (1050 A.D.)

103. ARSIE., 1946-47, No 92.

104. Ibid., 1933-4, App. B. No. 169 (1076 A.D.)

Also see QJMS., XLVIII, p. 46.

105. BKI., I, No. 117.

106. ARSIE., 46-7, No. 204.

107. SII., IX, No. 195.

Also see QJMS., XLVIII, p. 47 ff.

107 (a)

108 An inscription from Bandalike mentions a lady named Jakkiyabbe as the nal-gavundi. Her administrative ability is highly praised.

EC., VII, Sk. 219.

Also see QJMS, XLVIII, p. 51.

CHAPTER IV

MANAGEMENT OF THE AGRAHARA

Tax-free and Non Tax-free Agrahāras:

A large number of epigraphical records substantiate this belief that Agrahāra generally stands for a village granted free from all imposts for the maintenance of the brāhmaṇas. But there are some examples to show that in some cases the Agrahāras so donated had to pay a stipulated amount of tax. As pointed out earlier, they are known as niyatakara-agrahāras. Again as noted earlier, though the Agrahāras were villages donated to the brāhmaṇas, people following different other professions resided in such villages who were not entitled to share the gift lands of the village. Such people ~~had~~ indeed had to pay taxes. To whom then would they pay ~~such~~ the taxes, to the donees i.e., the Mahājanas of the Agrahāra or to the government? Further it is generally believed that since the Agrahāras were villages donated to the brāhmaṇas they were solely responsible for the management of their own affairs. But as noted above, government officials like the ūroḍeyas, and gāuṇḍas served in such villages. What then were the respective roles of these officials and the Mahājanas in the management of such villages ?

What was the relationship between the two? An attempt is made here to examine these questions.

We may note here some examples of the tax-free Agrahāras, which were generally called sarvanamasyad-agrahāra, indicating that they were the Agrahāra given as gifts free from all imposts. The Kadamba queen Kamalādēvi is said to have granted the village, Dēgāmve to the brāhmaṇas with all its treasure troove, together with wood, tools, taxes and halls, after obtaining the same from the king, Śivachitta-permādidēva.[1] Muttage was a sarvanamasyad-agrahāra created by Vishnu-bhaṭṭa after receiving it as a tax-free grant from the king Satyāśraya.[2] In 1163 A.D. similarly Būchirāja, an officer under the Hoysaḷa king Narasiṁha I, is said to have created Sōmanāthapura, which is the present Hullekere, as a sarvanamasyad-agrahāra and granted it to the brāhmaṇas of that place.[3] Kiruballigāve in the Jiddulige Kampana was an Agrahāra which was free from all imposts and granted to the ascetics and brāhmaṇas by the emperror Saṁkamadēva, for the decoration and service of the god Kēdārēśvara, for the repairs of the temple and for gifts of food for feeding the ascetics and brāhmaṇas[4]. In the same way thirty



two brāhmaṇas of Vīraballāḷapura i.e., modern Vīradēvanahaḷḷi in Belur taluk, have been mentioned as the recipients of the Agrahāra Vīraballāḷapura as a sarvanamasya gift from the general Vīrayya daṇḍanāyaka, an officer under Hoysaḷa Ballāḷa II, who presented it to the thirty two brāhmanas free from all imposts.[5]

Now, we quote some instances of Agrahāras wherein the donees had to pay a certain amount of tax. During the time of the Hoysaḷa king Vīraballāḷa II a village Navile, i.e., modern Nauli in Channarayapattana taluk, was made an Agrahāra in the presence of the gods Vajrēśvara and Narasimha. This record dated 1158 A.D. of Narasimha I, refers to the rent fixed at 500 gadyāṇas per year payable towards imposts like Kaṭṭuguttage and piṇḍā-dāna.[6] A record dated 1168 A.D. from Harihar refers to a minister, the śrikaraṇa, sarvvādhyaksha, Kumāra Vijaya permmāḍi daṇḍanātha, who made Kuḍlūr village an Agrahāra and donated it to 104 brāhmaṇas after fixing the rent at 300 nishkas, freeing it from all other imposts.[7]

It is disclosed in a record of Hoysala Narasimha II, from a village named Kembālu in Channarayapattana taluk of Hassan district, dated 1223 A.D. that the Kembālu

was converted into an Agrahāra and was renamed as Śrī Narasiṁhapura by Śrīkaraṇada Viśvanātha. It was stipulated that this new Agrahāra was to pay a tax of 100 gadyāṇas per annum towards siddhāya.[8] Kukkanūr was another such Agrahāra. It is mentioned in an inscription dated 1253 A.D. that this Agrahāra was established by the Chavuṇḍarāya, a general of Kannara of Sēuṇa dynasty.[9] It is mentioned that it was granted with all its incomes, to the brāhmaṇas. It was stipulated that the dwellers of the Agrahāra were to pay regularly 400 nishkas.[10]

There are instances to show that certain Agrahāras which had to pay taxes in the beginning were later on exempted from making such payments. In a record of Vīra Śāntaradēva it is stated that the brāhmaṇas of the ghaṭṭada kaṭṭige which probably formed a part of the Agrahāra Kannāvūr were remitted all the taxes and Kirukuḷa which had been imposed by the Śāntara chiefs.[11] As noted above, in Chapter III, although the Agrahāra was a brāhmaṇa settlement, people following other professions were also living there. These were the cultivators, the merchants, the masons, carpenters, black smiths,

...

gold smiths and the like. It was only the brāhmaṇa residents of the Agrahāra that received the land, tax-free, excepting of course in those cases where they were to pay some sort of quit rent. When they made over the land for cultivation, the cultivator had not only to pay the brahmanas their shares of the produce but had also to pay the due taxes. The question is to whom did they pay the tax ? Was it to the government or to that body of Mahājanas which looked after the administration of the Agrahāras?

Mahajanas and Taxation:

In a number of inscriptions, we come across names of several officers like sunkaverggade, hejjunkadadhikāri etc. who were in charge of the collection of taxes in the Agrahara villages. It is quite possible that they were in charge of the collection of taxes due from different people in the Agrahāra on behalf of the government. Often we find these officials donating income from such taxes to the Mahājanas of the Agrahāras. A Chālukya inscription of Vikramāditya VI from Chaṭṭarki, in Sindgi taluk of Bijapur district refers to a Mahāmaṇḍaleśvara named Gōvanadēvarasa, who made a gift of income from taxes to the Mahājanas of the sarvanamasya Agrahāra Chaṭṭurage.[12]

A record dated 866 A.D. from Nilgunda in Gadag taluk of Dharwar district refers to the assignment of tax levied on clarified butter or ghee made over to the 120 Mahājanas of Nirgunda Agrahāra.[13] Several records speak of similar remission of taxes by the government officials. They, obviously, were doing so in their official capacity. We may further note in this connection that the Mahājanas were also concerned with the collection of taxes. Also in matters of fixing or charging the taxes, rent etc, they had a voice. We have a number of instances to show that when fresh taxes were levied or the rates were fixed, the Mahājanas of the Agrahāra were consulted. In such matters there used to be concord between them as is suggested by the following example. It is recorded in an inscription of 918 A.D. that agreement was reached between an officer mahāśrimanta and the mahājanas of Bhaṭṭakere regarding the revenue of that place.[14]

Such was the practice that was in vogue not only in Karnataka but also in other parts of the country. We may for example, mention here a Chōla record which registers a decision taken by the Sabhā, the residents, the Mahājanas and the Revenue Officers of the village in fixing the rates of Kuḍimai dues to be collected from

the cultivators of the village of Kilaiyil alias Rājarāja Chaturvēdi maṅgaḷaṁ,[15] a Brahmādēya village in Rājēndra chōḷa-vaḷanāḍu.[16]

The taxes levied on the cultivators or merchants or any such other persons were to be paid to the officers In cases where they were donated by the officers for a specific purpose, to the Mahājanas. Generally no alteration in the rates was allowed. In case any such change took place without the consent of the Mahājanas in the rate of tax that was to be paid, such cases were brought to either before the king or before any other authority to whom power was delegated for the settlement of such issues. The Bāgaḷi (Bālguḷi) inscription is a good illustration of this point. This record, dated 991 A.D., belongs to the reign of the Western Chālukya king Āhavamalla Taila II. It states that earlier, during the ~~period of~~ rule of the Rāshṭrakūṭa king, Kannaradēva, only two paṇas and an adda[17] were paid as cess towards one bundle of betel leaves. This rate was later raised when Ādityavarmma, a subordinate of Taila II, was administering Kōgaḷi-500. The fifty Mahājanas of Bālguḷi were therefore forced to seek redress of their grievances from the higher authorities. So, they went to the king and presented their petition

which made the king decide that they should pay the taxes at the rates originally fixed during the time of Kannaradēva.[18]

The fact that the Government officials collected the taxes due even from an Agrahāra clearly disproves the general impression that Agrahāras being tax-free villages, the Government was not in any way concerned with the administration of the Agrahāras. It is true that Agrahāras being villages granted to the brāhmaṇas who were the Mahājanas of the locality, the administration was more the responsibility of those Mahājanas, rather than the government. We have instances where certain types of government servants were prohibited from entering the Agrahāras. But as of other areas, the administration of the Agrahāras was also the concern of the government, probably with this difference that here the responsibility fell both on the Mahājanas and the government officers. There are instances to show that the government officials and the Mahājanas jointly handled many matters of administration.

An interesting feature of administration in Ancient India was the increasing association of the villagers themselves in matters concerning their welfare. This was particularly so in so far far as the Agrahāras were concerned, for, the management of the Agrahāras was mainly the responsibility of the residents. Yet the residents of the Agrahāras had to be protected from external danger. Further there was the question of dispensation of justice with regard to the civil and criminal disputes which could be solved only with the help and assistance ofthe government officials who had the authority to enforce law and order. Well-known for their learning, integrity, character and the like, the Mahājanas of the Agrahāras, however, held a position of honour in their relation with the authorities of the Government. Hence, they were consulted in matters of administration and they were thus quite influential also. They had to be thus active participants in the administration. Xxxx Whenever civil disputes arose, either the king or his officials directly interfered in such

matters and rendered justice with the cooperation of the Mahājanas. Such instances are found outside Karnataka also. For example we have the instance of the Agrahāra of Rājarāja Chaturvēdi maṅgaḷam. Certain portion of land of this Agrahāra was illegally occupied by the Paḷḷis of the village who made false entries in the revenue register showing that the said lands were sold to them. When it was brought to the notice of the king by the assembly, a royal order was issued to the effect that the lands should be restored ~~back~~ to the brāhmaṇas.[19] Thus it becomes clear that the Agrahāras came under the purview of the king and State Administration.

<u>Queens and Officers in charge of Agrahāras:</u>

Often we find queens and officers associated with the administration of the Agrahāras. Sometimes, the ministers or generals of the king are found administering such Agrahāras. For example, Kētaladēvi, the queen of Chālukya Sōmēśvara I, was administering Ponnavāḍa Agrahāra situated in Bāge-50 in the division of 600 of Tardavāḍi-1000 in 1054 A.D.[20] She was in charge of this Agrahāra in 1062 A.D. also.[21] Lachchamaḷā-dēvi, another queen of the same king was governing the Agrahāra Beḷavatti in 1054 A.D.[22] Suggaladēvi, the

younger sister of this very king is mentioned as administering the Agrahāra Nidugundi in 1076 A.D.[23] Lakshmidevi, the Piriya arasi (the chief queen), of Vikramāditya VI, was administering over the 18 Agrahāras and the city of Dharmāpura in 1084 A.D.[24] It is known from a record dated 1116 A.D. from Mangoḷa that the Agrahāra Māngoḷa was under the administration of the queen Padmaladēvi, another queen of the same king.[25] Another record of 1200 A.D. refers to Choḷamahādevi, the queen of Hoysaḷa Vīraballāḷa II, as ruling over the Agrahāra Kembāḷa.[26]

As regards the officers holding charge of the Agrahāras, the following examples may be noted. It is stated in a record of 1004 A.D. that Brahmayya, an officer under Chālukya Iriva Bedanga Satyāśraya was in charge of Agrahāra Tumbige.[27] Balavarmayya of the Vatsa lineage is described as the grāmēśwara of Agrahāra Nirggunda.[28] Similarly, an officer named Dāsimayya, was administering the Agrahāra Kisuguṇḍi i.e., the present Tamragundi as is known from a record dated 1054 A.D. during the time of Chālukya Sōmēśvara I.[29] Pattiyamattavūra is mentioned as an Agrahāra administered by Daṇḍanāyaka Chāvuṇḍamayya, an officer under the Chālukya king Tribhuvana

mallad̄eva.[30] Jakkali, was administered by a Mahā-maṇḍalēśvara who was a feudatory of Vikramāditya VI.[31] Any number of such examples can be quoted in this respect.

In such cases it is reasonable to understand that these persons were not directly administering the Agrahāras but were holding charge in a supervisory capacity. Sometimes such villages were given to the queens or officers for their own personal enjoyment. The Agrahāra Niḍuguṇḍi which was being administered by Suggaladēvi was given to her as personal fief.[32] Although in such cases the brāhmanas of the Agrahāra enjoyed their rights, the dues that were to be remitted to the royal treasury now came to be enjoyed by the individuals to whom they were granted. We have said above that these officials supervised the affairs of the administration of the Agrahāra. Sometimes the term Mēlāḷke is used in the inscription in this connection. Similarly a record from Ālūr dated 1124 A.D. refers to an officer Surigeya Permmāḍiyarasa, who stated to have been in charge of the mēlāḷke of the place.[33] Although this record does not state that Māladālūr was an Agrahāra here, we know from other inscriptions from the same place, that it was an Agrahāra.[34] Here it is clear from the term used in the record (Māḷadāḷūra mēlāḷkeya sukhadinaḷdu) that

Surigeya Permādiyarasa was to supervise the administration of the Agrahāra. The fact that he made a gift of land and money suggests that he was responsible for the collection of royal dues and that he was in charge of melālke indicates that, in so far as other internal aspects of the administration of the Agrahāra is concerned, he was having only a supervising authority. In times of aggression or threat of danger to life and property, these officials came to the rescue of the Mahājanas of the Agrahāra. The Kembāḷu epigraph is interesting in this respect. It states that on hearing about some wicked men, who had lifted cattle, the Hoysaḷa queen Choḷa mahādevi, who was administering Kembaḷa Agrahāra ordered an assault and successfully drove back those people and recovered from them the cows with the help of the king's army.[35] In another case when the Mahājanas were harassed by the robbers they complained this to the gāuṇdas of the place, who made arrangements to drive away the thieves.[36]

We have also enough evidences to show that quite often the Mahājanas were in complete charge of the administration of the Agrahāras. Expressions like Āḷuttamire, Arasutanaṁ gēyyuttamire, Rājyam gēyyuttamire are used many times in connection with

the Mahājanas. An inscription from Konnūr dated 1185 A.D. of Chālukya Somésvara IV, refers to the 400 Mahājanas of the Agrahāra Jambukhandi as administering that Agrahāra.[37] (arasutanam geyyuttamire) Banniyūr, i.e. the present Bannikop in Shiggaon taluk of Dharwar district is said to have been under the administration of the Mahājanas of the place,[38] (in about 8th century A.D.) ~~Another~~ record of 1307 A.D. from Honnekere in Holalkere taluk, mentions the Mahājanas of the place as ruling over the Agrahāra, Udbhava Narasimhapura. To quote the passage here:

> "śrimat-sarbba-namasyada-mahāgrahāram śrimad Udbhavanarasimhapurav-ada Nirgundada śrimatu yinnūr-ippattu-mahājanamgalu sukha-sankhatā vinōdadin-rājyam gēyyuttam-ire"[39]

The above discussion makes it clear that there was a cordial relationship between the mahājanas of the Agrahāras and the authorities of administration. Naturally, therefore, administration was carried on in consultation with and with the approval of the Mahājanas. All matters pertaining to the Agrahāras, be they religions, social or judicial, were dealt with by the Mahājanas in the collaboration with the Government officials. We

have already quoted an instance when a settlement was arrived at on a revenue matter by the Mahājanas and the officials at Baṭṭakere.[40]

Even when grants and donations were made, the officers used to take the approval of the higher authorities on the one hand, and the Mahājanas of the Agrahāras on the other. A Western Chālukya record of Vikramāditya VI from Hattimattūr refers to such an instance. It states that a gift of tolls and duties was made for the tank called Dēvingere by the 200 Mahājanas of the place along with Padavala Māchimayya and tax officers Daṇḍanāyaka Lōkarasa and Daṇḍanāyaka Mailarasa.[41]

There are however some instances when the officers behaved in a high handed manner and a dispute arose between them and the Mahājanas. In one case, an officer named Boppaya is mentioned as going to the extent of causing disturbance to the Mahājanas, by killing some of them. When this was reported to the king, the person was asked by the king to stop the atrocities at once and was prohibited from entering the Agrahāra. The officer Boppaya was even deprived of his post and he was forced to write an inscription

to the effect and exhibit the same in a public place.[42] As the inscription narrating this event is very striking, the full text is quoted here:

agrahāram Gaṇḍarādityanahoḷala Mahājanaṅgaḷu
Manneyaṁ Boppayaṁ hoḷalaniridu sarvvasvāharaṇaṁ māḍi sūregondudumaṁ brāhmaṇaharaṁ
konḍudumaṁ chakravarttige binnapaṁ geyyalu
keḷdavadhārisi Boppanaṁ-daṇḍisi samasta pradhāraṇa sannidhānadalu-ā- agrahārakke manneyararuv- illadant-āgi-niyāmisi- kuḍivendu pradhānarggaṁ śrimanumaleyāḷapaṇḍita devarggaṁ Sōmeśvara
bhaṭṭayaṁgaḷigaṁ chakravarti besasal anibaruvildu Boppanaṁ karedu nīnuṁ ninna vaṁśadavaruṁ
hoḷala ma (n)-nneyaṁ mānbud-endu māṇisal
ātanu-ante gē-yyven-endu āṇepatramaṁ koṭṭu
Tripurāntakadēvara baḷi niraṁ kuḍidu ī paḍiyal
śāsanamaṁ kuṇḍuvāntāgi yoḍambaṭṭu bandan ā
kramadale māleyāḷa paṇḍita devaruṁ tanuv-iḷdu
manne-yamaṁ biṭṭu Bennevūru hanneradara
prabhu-gāvuṇḍagaḷu Niragundada eraḍuṁ Haḍangileya

Mangolada Bidira-halliya Hahanūra
Honnavattiya Kuruvattiya Bālguḷiyantu mūva
ra munteyum Hoḷalaḷum śāsanamam nilisidan (42) .....

In yet another case we find the gāuṇḍas plundering the village Hāltore, when it was given to the brāhmaṇas of the place as an Agrahāra by the Hoysaḷa king Narasiṁha II. But one Māyaperyya is said to have fought against them and freed cattle ~~and etc.~~ from them. This is narrated in an inscription from Hāltore in Hassan district.[43] To quote the passage here:

Haḷutoreyan agrahāravam māḍidev-endu
rājāgnevattapadi mahā-prasādav-endu
gāvuṇḍugal ellarum kaikondu mahājanangaḷam
tandu sammukham mād-endod-ollade-hōge-
dhāḷiyim-tāndu-ūrellavam sūregoṇḍu .....

A case of rise in tax and the appeal by the Mahājanas and the redress given is already noted above.[44]

Privileges of the Agrahāra:

The Agrahāra and its residents enjoyed certain privileges and rights. These privileges varied in

nature. Some of them were in the form of the orders, restraining some type of government officers from visiting the Agrahāras. To put it in other words, these officers were clearly prohibited from acting in a way they would have otherwise acted in the case of ordinary villages. In this connection it is worthwhile examining the expression achāṭabhaṭapravēśya, which frequently figures in inscriptions. This expression is with reference to a privilege enjoyed by the Agrahāras. Literally it would mean that the Chāṭas and Bhaṭas were prohibited even from entering such villages. It is generally taken to mean that government officers were not to enter Agrahāras. But it becomes difficult to explain the existence of gāvuṇḍas and other officers in Agrahāras. A different interpretation therefore will have to be given to such expression. It was a common practice in those days for the Government officers, or soldiers to camp in the villages, when, the villagers were bound to look after the comforts of such persons. But certain Agrahāras were exempted from such obligatory duties on their part. Hence, even in the grants made for the Agrahāras, such prohibitions were specifically stated. Some records for instance clearly state this: Rāja sēvakānām vasati-daṇḍaprayāṇa-daṇḍau na staḥ.[45] This

means that the visiting officers were not to claim their halting and travelling expenses from the people in the Agrahāra.

The Behaṭṭi copper plate grant of the Seuṇa king Kannara dated 1175 A.D. is quite interesting in this respect. It states that Chāvuṇḍarāja, the minister, made a grant of the Agrahāra village Kukkanūr to 1000 brāhmaṇas of the place and they were to pay a fixed amount of 400 nishkas as niyata-kara. Further it has been laid down in the form of a promise that neither the king nor the king's officials would confiscate the land, or forcibly sell or purchase the bulls and cows of the Agrahāra besides the cattle and the like.[46] From this instance it becomes clear that although the Agrahāra was not a free one, yet its residents, the brāhmaṇas, enjoyed the privilege of safeguarding the property in the form of bulls and cows which they owed without the interference of the government. It is obvious that the officers were prevented from laying their hands upon the movable property like the bulls and cows, probably when they were collecting the dues from the residents. An early copper plate grant of about third century A.D. coming

from the Vengi country, and belonging to Nandivarma I, the Śālankāyana king, is another interesting example in this respect. It records the grant of an Agrahāra with the following privileges. It prevents royal officers from entering the Agrahāra without the permission and also prevents the district police from interfering with their affairs. The residents were also not to be forced to supply water pots, cots, boiled rice, grass, leaves, vegetables, flowers, fruits, curds, milk, ghee, butter milk and the like to such officers. Obviously this is one of earliest instances of the residents of the Agrahāra being exempted from supplying the needs of the officers, may be of even the army which in course of its movements would camp near about.[47]

Strict life in the Agrahāra:

It follows from what has been said above that the brāhmaṇas of the Agrahāra held quite a privileged position and that they were freed from certain difficulties and disadvantages which the other had to face. But the Mahājanas had also to follow certain rules and regulations which were strictly enforced. For instance, some times the Mahājanas were not allowed to mortgage (na ch-adhēyam kadāchana)[48] or sell the land granted to them but they could enjoy it so long as they

stayed in the Agrahāra. A record of Sēuṇa Rāmachandra informs that the residents of the Agrahāra are not entitled to sell their grant land (n - adhēyam-na-cha vikrēyam).[49] Of course, their successors could be entitled to enjoy such lands.

The Agrahāras being centres of education and learning it was but natural to expect perfect, disciplined, exemplary ways of life from the residents. But, human nature being what it is, the donees of the Agrahāra also perhaps erred sometimes in following the disciplined life. The rules and regulations were guides for them to follow. The punishments given were to prevent the repetition of such errors. It must be remembered that besides the brāhmaṇas there were others following different professions that lived in the Agrahāra. There were even ascetics who lived in the maṭhas or temples within the Agrahāra, who also were to observe such rules. Almost always these rules were laid down or prescribed at the time when the grants were made.

Records not only praise the brāhmaṇas of the Agrahāras for their scholarship and learning but also make a special reference to their good and chaste life. They state that the students and ascetics should lead strict

and celebate life. Further, the records make it clear that the grants were sometimes conditional in the sense that it was incumbent upon such donees to lead an exemplary life. Otherwise they forfeit the gift received.

The Moregere record of Chālukya Āhavamalla Somēśvara I, dated 1045 A.D. for instance lays down that ascetics of the place were to strictly maintain their character. The place was holy and there was no room for unholy ascetics, ascetics of loose character (naishthikarallada). It enjoins that such bad people (dushta) were to be removed from the place by the Ūrodeyas and others of the place.[50] Another inscription dated 1257 A.D. says that the ascetics of that place were to be truthful, celebate, firm in vows, forgiving, bathing in the morning, eating once a day only during night times, and devotional to god Śiva.[51] Those who were devoid of these qualities would not deserve to stay there. In yet another record dated 1271 A.D., it is stated that harlots were not allowed in the Agrahāra. gambling also was prevented.[52]

As stated earlier, inscriptions refer to the punishments to be meted out whenever the rules and

regulations were not observed. As noted above it was incumbent upon the residents of the Agrahāras to lead an exemplary life. Even to indulge in abuses or to quarrel sometimes, taking resort to fights with weapons etc. were not tolerated. Strict and serious punishments were imposed upon such wrong-doers. It is revealed in a record from Mailāra, dated 1046 A.D., that the fines imposed for using a abusive language, for striking and the like.[53] It prescribes a fine of 1 paṇa for defaming (baidange), 6 for striking (poydamge) 12 for stabbing ~~blood~~ (iriye) and so on. The Kōtavumachige inscription also gives a list of offences and the fines there for. Many other examples of this type can be quoted.

Generally, the Mahājanas were not allowed to keep weapons with them. Obviously because they were well disciplined and led a strict and saintly life. In a place where righteousness reigned, there was no fear of danger and therefore no special arrangement for protection was needed. But, sometimes, we find references to cattle raids and robbery in the Agrahāras, which disturbed the Mahājanas. In such cases the gāuṇḍas and other officers of the kings used to go to the rescue of the Agrahāras.

References and Notes

1. JBBRAS., XI, p. 274 ff.
2. EI., XV, p. 28 (1110 A.D.)
3. EC., V, Ak. 172.
4. Ibid., VII, Sk. 96 (1179 A.D.)
5. Ibid., V, Bl. 175 (sarvvanamasyavāgi kottu)
6. Ibid., Cn. 211.

   vitipāta-yōgadalli śri - Vajreśvara - dēvara śri - Narasiṁha - dēvara sannidhānadolu - kattu guttage pindadāna - sarbba - badhā pariharavāgi ga 500 prati saṁvatsara tettu vipulada.. mālapantāgi dhārā purvvakaṁ mādi kottaru

7. Ibid., XI, Dg. 39.

   mahā - pradhāna(h) - śrikarana - sarvvādhyaksha - mahāpasāyita - Kumāra - Vijaya - Permmādi - dandanātha - vijñaptyā bhagavatah śri - Harihara - dēva + syāng - bhoga - traikālika - nivēdyagrāsana - brahmana -



bhōjanākshara - ʹsiksha - vyākarana -

mīmāmsā - vēdānta - vyākhyāna - Rig - Yajur-

vvēda dhayadhyāpanārtham-ēva nishka - ʹsata -

traya - mātramēva karaṁ parikalpya parihrita -

sarvva - bādham .....

8. Ibid., Cn. 203.

ʹsrī - karanada Viśvanāthadēvange

ninu Nirugunda - nāda Kembālan agrahāraṁ

mādendu besasal ā Viśvanāthadēva ʹSaka

varshada 1146 neya Svabhānu - saṁvatsarada

Aśvayuja ba 10 Ā ʹsrī - Vajrēśvaradēvara

Narasiṁhadēvara sannidhiyalu pūrvva - pra-

siddha - chatuhsīmā - samanvita - halligalu

sahita Kembālaṁ dhārā - pūrvvakaṁ hādadu

samasta - modalu - bali sahita gadyānaṁ nūraṁ

siddhāyavāgi teruvantāgi tāmbra - ʹsāsnavaṁ

kondu ʹsrī - Vira - Narasiṁha - purav - endu

hesaran ittu agrahāraṁ mādi keregalan kattisi.....

9. JBBRAS., XII, p. 44.

10. Ibid.,

dēśa parivartana yōgaiśchatuh-ʹsata saṁkhyā-

parimita nishkai-nirnnāyatakaran-agrahāraṁ kritva

11. Ibid., VII, Sk. 63.

12. SII., XX, No. 91

13. EI., VI, p. 98 ff.

14. ARSIE., 32-33, p. 85, No. 184.

15. It may be noted that the term Chaturvvēdimangala is applied to an Agrahāra.

16. ARIE., 46-7, No. 89.

17. Adda, appears to have been derived from Sanskrit word ardha meaning half and adda appears to stand for half pana.

18. SII., IX, (i), No. 76 (991 A.D.)

śri Kannara-dèvana madida maryyade eleya perige e-radu panavāddam sunkasamuchchaya nadevudu Kōgaliyaynu-ruvan-Adityavarmmarasar aluttam-ire sunkad-anyaya pechchidade Balguliya aivadimbaru Siddhisetti-Sobhanayya Mallayyasetti Annamman - intivar pramukhavāgi Tambuliga sasirvarum aynūrvvarum pogi-śri - Prithvivallabha mahārajadhiraja paramesvara parama bhattarakam satyasraya kulatilaka Chalukyabharanam śrimad - Ahavamalla - dèvara śri padangalge sasthanagam

eragi padevattu bhinnapam gēydade
Kannara + dēvaṇa maryyādeyalāda suṅkada
maryyādeyam tappade naḍayimendu biṭṭan inti .....

19. ARIE., 46-7, Bk No. 98.

20. QJMS., XLVIII, p. 46.

21. ARSIE., 33-34, App. BK. No. 169.

22. ARIE., 46-47, B No. 204.

23. BKI., I, No. 117.

24. QJMS., XLVIII, p. 47.

Also see EI., XV, p. 100 ff.

25. QJMS., XLVIII, p. 49 ff.

26. EC., V, Cn. 205.

svasti śrīmatu piriyarasi paṭṭamahādēvi
Chōla mahādēviyaru Kembaḷan aḷuttav-irdalli...

27. EI., XVII, p. 8.

28. BKI., (ii) No. 204.

29. Ibid., (i) No. 92.

30. ARSIE., 32-33, App. Bk. No. 63.

31. BKI., (ii) No. 168 (1120 A.D.)

32. Ibid., (i) No. 117 (Int.)

33. Ibid., (ii) No. 174.

34. Ibid., No. 136 (l. 51).

35. EC., V, Cn. 205.

36. MAR., 1935, p. 85.

37. SII., XV, No. 65.

38. ARSIE., 33-34, App. Bk.No. 16.

39. EC., XI, Hk. 136.

40. ARSIE., 32-33, App. Bk No. 184.

41. Ibid., No. 60.

42. SII., IX, (i) No. 169 (l. 14-35) (1140 A.D.)

43. MAR., 1936, p. 85 (1230).

44. SII., XI (i), No. 76.

45. IA., XIV, p. 318 (l. 97).

46. JBBRAS., XII, p. 49.

A similar expression we come across, is

rājñā rajakīryairapi anaṅgulīya-prēkshaṇīyaṁ

...

47. EI., XXXI, p.7.

Cf. Hirehadagali plates of Pallava Śivaskandavarma, EI., I, p. 2 ff.

48. See for example, IA., XIV, p. 319 (l. 98)

49. EI., XXIV, p. 218.

50. SII., IX (i), No. 101.

51. INKK., p. 19 (No. 21)

52. IA., XIV, p. 319.

53. SII., IX (i), No. 102.

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CHAPTER V

THE MAHAJANAS

The meaning of the term Mahajāna:

We have seen in the earlier chapter that the Agrahāras were administered by the Mahājanas of those places. The term Mahājana literally means a great or respectable man. Yet in relation to the Agrahāras, this term acquires a special connotation and is used to mean a brāhmaṇa who was one of the recipients of the grant land and the resident of the Agrahāra village.[1] The synonym for Mahājanas in Tamil is perumakkaḷ. The term perumakkaḷ means "members of an assembly or committee as great men".[2] In north, specially in Saurāśtra, the term Mahattara is used for this word Mahājana.[3]

There is ample evidence to show that the Mahājanas were brāhmaṇas. Records eulogise them as learned in various branches of learning. For instance, a record from Kaḷas, dated 929 A.D. of Rashṭrakūṭa Govinda IV, while describing the qualities of the residents of the place, refers to vipras i.e. brāhmaṇas and at the end of the inscription, we find them referred to as Mahājanas.[4] A~~nother~~ Chālukya inscription which records the gift of Modeyanūr, as an Agrahāra, mentions 20 learned brāhmaṇas

who were the Mahājanas of that place.[5] The 84 Mahājanas of Beḷavaṇige, i.e. the present Belavanḳi in Rōṇ taluk of Dharwar district have also been mentioned as dvijas in a Chālukya record of Vikramāditya VI, dated 1102 A.D.[6]

Dr. Altekar also holds the view that in some cases at least, the Mahājanas included persons other than brāhmaṇas. In support of this view, he refers to the following statement in Rādhanpur plate of Rāṣṭrakūṭa Gōvinda III,[7] which mentions 40 Mahājanas. Among whom, according to him, ten named in the redord were brāhmaṇas. To quote the passage here —

> "...Anantaviṇṇu(shṇu)bhaṭṭa-Vitthuduve[jha] Gōvinda[m] mashadaṁga[v]i[t?] - Savṇai-bhaṭṭa-Chandadibhaṭṭa-Kunthanāgaibhaṭṭa-Mādhavairiyappu-Viṭṭapu-Dēvana iyyabhaṭṭa-Rēyajyyabhaṭṭ- ēty-ēvamādi-pramukhānām(ṇam) vrā(brā)hmaṇānām chātvariṁśad-mahājana-samanvitānām"....

But this statement does not give this meaning. It only tells us that the village was donated to forty (chātvariṁshat) Mahājanas prominent (Pramukha) among whom were the brāhmanas enumeratwd in the record. It does not mean that only those ten who

are mentioned by name ~~alone~~ were brāhmaṇas and others were not. Dr. Dikshit, who has accepted Dr. Altekar in toto, concludes that "in the beginning" the Mahājanas were a cosmopolitan body and only gradually did that body come to consist exclusively of brāhmaṇas.[8] This is also not correct. Further, his opinion that the expression Nagara-Mahājana indicated that the body included members belonging to all communities is also wrong. The term Nagara-Mahājana simply means the Nagaras and the Mahājanas, Nagara standing for Nakharas or merchants. Thus the original view of Fleet that the Mahājanas were a collective body of brāhmaṇas still stands.[9]

Local Assembly:

From a study of the available source material it becomes clear that these Mahājanas also constituted the local assembly of the village and often they met and discussed matters of administration, decided issue involving civil and criminal justice, made and received grants and thus carried on the administration of the Agrahāra.

In this connection it may be noted that the village assembly, in the further south, in the Pallava and Chōla countries, had developed almost to perfection

as local bodies. The famous inscriptions from Uttaramērūr give us a great deal of information regarding such assemblies. Not only do we know that the assemblies were representative in character, for elections were held to choose the members from different localities in a village, but also that after elections, several committees like tank committee, garden committee, committee for looking after sluices, cultivation committee, road committee, gold committee etc., were set up to look after the different works of public welfare. ~~Uttarama-~~ The Uttaramērūr village, constituted twelve hamlets and thirty wards, each of which obviously formed a separate locality and from each of which representatives were elected to the assembly of the village. It is also well-known that elaborate rules were laid down not only regarding the elections and the formation of the committees, but also with regard to the qualifications of their representatives. The members, thirty in number, were elected annually by casting votes. It was laid down that the members who were found guilty of loose character should be removed from office and even the relatives of such guilty members were disqualified to hold any responsible post.[10]

Compared to this information, the information

about village assemblies in Karnataka is scanty. We do not know for instance how the elections were held or on what basis the representatives were elected, what were their qualifications prescribed and so on.

Number of Mahājanas:

When the Agrahāras were created, generally the number of brāhmaṇas to live therein and to enjoy the gift was fixed. Some times such grants were being made to one individual who was to apportion the entire land of the village among a number of brāhmaṇa residents therein. There are also instances when grants were made to a group of individuals mentioning all of them by name and fixing the share given to each of them. The Koṭavumachige inscription dated 1012 A.D. for example, refers to the grant of Ummachige as Sarvvanamasya Agrahāra by Daṇḍanāyaka Keśavayya, to Maunara Śridharabhaṭṭa of Roṇa, who in turn, distributed it to the 104 Mahājanas of the place.[11] Even in cases where the shares allotted to each donee are not specified, it will have to be inferred that such a system was followed, for when a village or land is granted to a group of people it is but natural that each member of them received a specified share. Inscriptions of Karnataka generally specify the number of Mahājanas in an Agrahāra. To give a few examples, we

find 12 Mahājanas in Gudigere Agrahāra.[12] 20 Mahājanas are found in Mādinūr Agrahāra, which is Mādinūr in Raichur district.[13] It is known from a record from Bentūr in Dharwar district, that the number of Mahājanas at Benatavura Agrahāra were 30.[14] 50 Mahājanas are found to have lived in Bāgali Agrahāra.[15] The number of the Mahājanas of the Agrahāras Rōn[16] and Bēlūr[17] was 84 and 108 respectively. 120 Mahājanas of Kattinakere have been mentioned in a record from that place.[18] A record dated 1099 A.D. from Harapanahalli mentions 200 Mahājanas of that place.[19] 300 Mahājanas of Belavatti Agrahāra have been disclosed in a record dated 1058 A.D.[20] from the village Belavatti. The number of Mahājanas at Jambukhandi Agrahāra i.e. the present Jamakhandi was 400.[21] In Kadakere Agrahāra we find 500 Mahājanas.[22] There were 700 Mahājanas in the Agrahāra Hosavūru.[23] Hirēkerūr Agrahāra had 1000 Mahājanas.[24] The number of Mahājanas of Lokkigundi Agrahāra was 1000.[25] The largest number figures in the Talagunda inscription which refers to as many as 32000 Mahājanas.[26]

The examples cited above show that the number of Mahājanas was different in different Agrahāras. There was probably no definite criterion laid down for fixing the number of the Mahājanas. It is also difficult to

say that the number depended upon the extent of the Agrahāra, for, the donor might have, according to his own desire, donated a greater portion of land among a small number of brāhmaṇas each of whom obviously got a bigger share. Or, he might as well have distributed a smaller area among a greater number in which case the donees got smaller holdings. Hence, we have to surmise that the number of Mahājanas in each Agrahāra depended upon the number of donees selected for the grant. But, what does such a figure denote? Does it denote the number of all the brāhmaṇas of that village or the number of such families? Dr. Altekar has discussed this question at some length, although he has not been able to arrive at any definite conclusion. For instance, in one place he says that the number stood for the heads of the families. In another place he says that it stood for almost all (italics mine), the heads of the families.[27] In yet another place, he also states that the Mahājanas represented all the adults of a village. But none of these statements is correct. A careful study of the inscriptions shows that the number stood for the heads of the brāhmaṇa families to whom originally the Agrahāra was granted.

As noted above, in some Agrahāras, the number of such Mahājanas was as large as 32000 and in some others

it was as small as 50, 40 and even the number is reduced to 12. If we accept the opinion of Dr. Altekar that the Mahājanas represented all the house holders in the village, we will have to presume that in some villages there were only 40 - 50 or 12 house holders. This is very unlikely. From this point of view also it follows that the Mahājanas represented the heads of brahmana families alone and not all the house holders of the village.

Further he bases his view that the Mahājanas included all the adults of a place on the following statement in an inscription dated 902 A.D., of Naniwadige in Bijapur district

> ...... Dēvaram pratiṣthe geyda tad-dinad-andu Kapilarishi samānr-appa tamma mūrum modala mahājanam sa-bāla-vriddham-ildu mūda na polada pū(?)limgeya bāgi..... ... bittar.....[28]

This statement does not lend itself to such an interpretation. It only means that the Mahājanas and all others including the old and the young, assembled on an occasion specified in the record. If these young and

old were a part of the body of the Mahājanas, they would not have been mentioned separately along with the Mahājanas.[29]

It is interesting to note that some bigger Agrahāras were divided into different parts like the wards of the present day and each ward had its own Mahājanas. The Mahājanas of all such wards constituted the body of the Mahājanas of the whole Agrahāra. For example, an inscription from Naragund in Dharwar district refers to the four wards (kēri) of Naragunda,[30] and the names of three of them viz., Hēmāṅgēri, Mekkegēri and Paḍuvagēri. The number of the Mahājanas is also specified as 55 in Hemāṅgēri,[31] 35 in Mekkegēri[32] and 55 in Paḍuvagēri.[33] The number of the Mahājanas of the Agrahāra Naragunda being 220, we can assume that the number of the last ward to be 75.

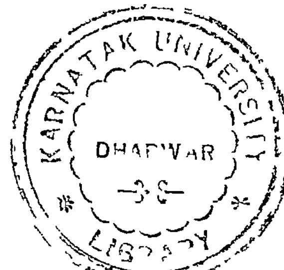
Thus the number of the Mahājanas in different Agrahāras varied according to the number of the original recipients of the donation the Agrahāra. Generally, such number in a particular Agrahāra did not change through the passage of time. For centuries it remained constant. To give a few examples, the Mahājanas of Niḍuguṇḍi Agrahāra in Dharwar district who were 400 in number in 1179 A.D.[34] remained the same in 1244 A.D.[35] also. The number of Mahājanas of Tiḷivaḷḷi was 1000 in 1072 A.D.[35a] and 1155 A.D.[36] In 1054 A.D. the number of Mahājanas at Hirekerūr

Agrahāra was 1000.[37] We come across the same number in an inscription of 13th century A.D.[38] The number of Mahājanas of Posavadaṅgile Agrahāra which was 120 in 849 A.D.[39] continued to be the same even in 1212 A.D.[40] Same was the case with Bālguḷi Agrahāra. The number which was 50 in 956 A.D.[41] remained the same in 1332 A.D.[42] also.

This phenomenon of the number of the Mahājanas of a place remaining constant for centuries indicates that the land once received as donation was enjoyed by a family for generations in the order of succession. Further, the joint family system prevalent till recently in our social structure explains this phenomenon. Under the system the property, for our purpose, the landed property, was held in trust by the head of the family, which sometimes might have comprised of even fifty individuals. All the earnings were pooled together. The head of the family was the final authority in making divisions etc. He was obeyed by all the others. It is in this background that we will have to explain the unchanging character of the number of Mahājanas. It was the head of the family who represented the family and he alone was considered as a Mahājana. Even when there were break up in the family, the individual who broke away had no place in the body politic. Hence, it did not result in an increase in the number of the Mahājanas.

However, we come across some rare instances where we see some change in the number of Mahājanas. In Kukkanūr, in 1172 A.D.[43] there were 1000 Mahājanas. While within a decade, by 1181 A.D. the number increased by 2 and there were 1002 Mahājanas.[44] This increase may probably be due to the fact that two more families came to settle in the Agrahāra and it might have resulted in the redistribution of the land and the recognition of two new families. But, two centuries later, in 1379 A.D. we once again see that there were only thousand Mahājanas in that Agrahāra.[45] By this time the Agrahara of Kukkanūr had gone to ruins, and the Vijayanagara King Harihara II at the instance of the royal preceptor Kriyāśakti endowed the entire village of Kukkanūr to the Gaṇḍina Bhaṭṭappayya, the priest of the Mahāmayā temple and who was the chief of the 1000 Mahājanas of that Agrahāra. The donee received the grant on condition that he would take suitable steps for its rehabilitation, to renovate the temples and make arrangements for the worship of the deity therein and the like.

While in the example cited above, we see only a very small rise in the number of Mahājanas, there are some instances where the rise was quite big. For instance, in Ron, in 971 A.D.[46] there were 84 Mahājanas.



But in 1021 A.D. we find that the number rose upto 104.[47] Similarly, in Soratūr there were 50 Mahājanas in 867 A.D.[48] while in 1071 A.D.[49] we find 200 Mahājanas there. In these cases it is quite possible that more grants of land were made to the Agrahāra, they being donated to other brāhmaṇas who were to live in the same Agrahāra. In fact we have a very clear example of this type in the Agrahāra of Nīlgund. In 1087 A.D. the Chālukya king Vikramāditya VI made a grant of the village Nīlgunda to 300 brāhmaṇas coming from the Dravida region at the instance of the Pāṇḍya chief, Palatapāṇḍya. Later, in 1123 A.D. two more hamlets of Krishṇapallika and Ādityapallikā came to be added on to Nīlgunda Agrahāra, making provision for 200 Mahājanas more.[50]

The case of Chikkakereyūr Agrahāra is a bit peculiar one. From inscriptions of that village we learn of the existance of 1000 Mahājanas in 1048 A.D.[51] and also 1077 A.D.[52] However, in a record dated 1083 A.D.[53] we have a reference to only 500 Mahājanas of the place. But in another record dated 1130 A.D.[54] once again there is a reference to the 1000 Mahājanas of the place. The records do not offer any explanation for the sudden fall in the number or its restoration within a short period, in this Agrahāra. It should however be noted that such instances are very rare.[55]

Qualifications of the Mahājanas:

The Mahājanas were very learned persons and scholars of repute. They were also known for their noble character. Inscriptions speak highly of their qualities. To give a few examples here — a record dated 1049 A.D. from Pombulcha i.e., modern Hombaḷ in Gadag taluk describes them as learned in Vedas, Vēdāngas, Vēdānta Purāṇa, Nyāya, Mīmāṁsā, Āgama etc.[56] Another inscription describes the 32000 Mahājanas of Tāḷagunda as being proficient in Vēda, grammar, logic, Mīmāṁsā etc.

> yama-niyama-svādhyāya-dhyāna-dhārana
> maunānushṭhāna-japa-samādhi-śila-sampannar -
> aupāsan-āgnihōtra dvija-guru dēvatā pūjā-
> tatpararum-shaṭ-tarkka-mīmāṁs-ānēka
> śāstra viśāradarum.....sthanagūdha-grāmada
> mūvattirchchāsirvar mahājanagaḷu.[57]

The thousand Mahājanas of Hirekerūr are described as a scared mark on the forehead of the country of Banavāsi. They not only possessed the qualities like restraint, self control, self-study, meditation etc. but also were well versed in logic, grammar, history, poetry, drama and the like. They are compared to the swans in the lakes of nyāya,

vaiśēṣika, lōkāyata, sānkhyā, bauddha and arhata, and also have been mentioned as frightful elephants to the wicked people, and protectors of the who seek refuge and brave in carrying out the work.[58]

The Mahājanas of Kuppaṭūr Agrahāra were reputed for their knowledge of several languages as can be seen from their description (bhāshā-parijñāna). It is interesting to note that in this eulogy there is a reference to their attainments in the field of literature and fine arts. They are described as learned not only in Vēdas, and Vēdānta, but also in Kāvya (poetry), drama, and Alamkāra. Further they were also proficient in medicine (bhaishajya).[59] The Mahājanas of Yeḷavatti were specialised in grammar (śabda-śāstra) and arthaśāstra (polity) besides, of course, other branches of study.[60] An inscription from Davanagere refers to the Mahājanas of that place as well versed in tarkka (logic), mantra and tantra.[61] Brāhmaṇas of Haruvanahalli i.e., Sōmanāthapura are mentioned as acquainted with the rules of prosody, and were students of science and great poets.[62] Taḷirūr inscription dated 1200 A.D. refers to the ascetic qualities of the Mahājanas of Taḷirūr Agrahāra who were devoted to the worship of gods, brāhmaṇas and guru, and were learned in several branches of knowledge like the Vēdas, Śāstras,

logic, grammar, poetry, dramas and music. It also speaks of their acquaintance with the languages of various countries like Karnāṭa, Lāṭa and Draviḷa and the scripts of many countries.[63]

FUNCTIONS OF THE MAHĀJANAS

Trustees of the Donations:

We have seen in the preceding chapter that the Mahājanas were very much concerned with the administration of the Agrahāras. A study of the abundant source material that is available, enable us to get some ideas about the functions of the Mahājanas. Often times grants made to the Agrahāras or to any institution in the Agrahāra like a temple, a maṭha or a feeding house, was made over to the Mahājanas of the Agrahāra. They were the custodians of the grants of land. They thus acted as trustees of the grants. Hence, it was the most important function of the Mahājanas to look after the proper maintenance and use of such grants. It was their duty, to see that the grants were used for the purposes for which they were made. They thus acted as custodians of such endowments.

A few examples would help us to understand this duty of the Mahājanas. Ūroḍeya Nāgadēva made a grant of

land to Banarasiya matha at the Agrahara Tumbige and this grant was entrusted into the hands of 100 Mahajanas of that place.[64] According to a record of 1083 A.D. an individual, Gangara Bachimayya by name, made a grant of land to Chandrabhushana pandita, the acharya of the temple of Mulasthanadeva at Sayidi for the worship of and offerings to the God and for the feeding the ascetics, residing therein.[65] The record states that the 400 Mahajanas of the place were to administer this grant. 500 Mahajanas of Bagavadi were placed in charge of the land granted for the repairs of the temple of Somesvara by the Chalukya queen Mailaladevi.[66]

It was not only the lands, but also the monetary income that came under the control of the Mahajanas. To give an example Kesiraja described as Sandhivigrahi of Dandanayaka Sellapayya, who was the sarvvadhikari of a tax called Jaragina dere made a gift of a part of the income from this tax as also from Doniya tere and others to god Dasesvara of Mahagrahara Kuritakunte.[67] Members of the guild called Doni-1000 received the gifts. But, it is stated in the record that not only this guild but also the 200 Mahajanas of that Agrahara were to protect the gift of the grant. It is obvious that in this case the Mahajanas, along with

the members of the guild held the gift of money income in some sort of joint trust. A record from Tambaragundi registers a grant of 42 gadyānas of money by Dāsimayya, who was administering the Agrahāra of Kisugundi, (same as Tambaragundi) as Manneya samya, to the gods Mūlasthāna, Kalidēva and Vishnudēva of that place for various services in the temple.[68] This grant was entrusted to the 50 Mahājanas of the place. It is interesting to note that in this grant, we find specified provisions made for worship and offerings, for feeding and also for purchasing firewood. And all this was to be from out of the interest received from the capital amount made over and it was the duty of the Mahājanas to see that this grant was properly maintained. From these examples it becomes clear that one of the functions of the Mahājanas was to receive grants and manage them as trustees in the way specified by the donor or when there were no such specification in the way they thought fit.

As seen above, sometimes the Mahājanas received monetary grants and were allowed to make use of only the interest accruing thereupon for the specific purpose like maintaining a perpetual lamp or feeding ascetics or students and the like. In such cases it was the

responsibility of the Mahājanas to invest the capital amount properly and to see that the interests out of the same, were regularly collected and made use of for specified purposes. The records do not generally say in what way the money was to be invested. But they speak of interest accruing on the amounts. Obviously the Mahājanas in such cases became money lenders and charged interest upon the money which they lent. They had the onerous task of collecting the interest amount regularly. This meant that the Mahājanas were to keep proper records of the amounts invested and interest received thereupon and its disbursement.

Donating of Grants:

Sometimes the Mahājanas themselves used to make grants of land and money for various purposes. Many times, there used to be such disturbances as border disputes among villages, cattle lifting, thefts or even raid of an enemy's army. In such cases, the youths of the village used to voluntarily came forth to fight out the danger. And in such acts, many lost their lives also. The Mahājanas, the guardians of the villages as they were, used to hail them as martyrs and take upon themselves the responsibility of maintaining the dependants of the deceased. They used to set up the memorials



usually with the elegy on it narrating the brave deed of the hero and his sacrifice for the sake of his people. They would also grant lands on such occasions to the members of the family of the deceased hero. Such grants were known as <u>Nettarugei</u> or <u>Nettaru goduge</u> i.e., grants meant for the blood spilt by the hero. Numerous hero-stones scattered throughout Karnataka speak of the heroic deeds of the Kannada youth on the one hand and on the other, the responsible role played by the Mahājanas. Following are a few examples: A Ganga grant from Bellūr in Mālūr taluk, dated 800 A.D. mentions one Āla, who is mentioned as having died in a fight, while rescuing the cattle, which pleased the Mahājanas who made a ~~to~~ grant 5 kolagas of wet land for him.[69] In a boundary dispute at Salagāve, one Gūma laid his life in the fight. The Mahājanas of the place granted some land to his family ~~member~~ in recognition of the service rendered by the deceased warrior for the sake of the defence of the village.[70] Grant of land and a house site made by the 36 Mahājanas of Benatavura to Mādimayya, a hero, who died while securing the cattle for one Mādirāja, who had captured them unjustly and was driving them to Annigeri, is referred to in a record of 1049 A.D.[71] Mādara masaniga of Malleyanāyakanahalli, which was attached to Chikkakereyūr Agrahāra, was given a grant of land by the Mahājanas and

others of the place, for his sacrificing his life while rescuing the cows carried away by some Nāyakas of South.[72] An epigraph dated 1194 A.D. of Hoysala Viraballāla informs about the grant of land made by the Mahājanas to Chandayyanāyaka for the recognition of service rendered to them in fighting with the thieves.[73] The Mahājanas honoured ~~them~~ such heroes by setting up memorial stones and by giving canopy, palanquin etc. Mahājanas of Svayamprakāshapura i.e. modern Kuruvange in Chikmagalur district, made a gift of palanquin and canopy to the children of Bāchisetti who fought and died on behalf of that Agrahāra.[74]

On some occasions, the Mahājanas themselves used to pursuade the valient ones to face the invaders and drive them out. In such cases the responsibility of the Mahājanas was all the more great. For instance, a person named Bomma seems to have died in a fight at the instance of 1000 Mahājanas of Tilivalli Agrahāra, who made a grant of land in memory of the deceased.[75] In another instance, it is reported that Permādi Butayya who was governing Gangavādi 96000, Belvola 300 and Puligere 300 divisions laid seize to the Agrahāra of Rōna for collecting certain incomes like Bhattaya and also for establishing the right of use of village threshing floor. The Mahājanas of the place were dissatisfied

at this act and at their instance an individual, Rāchapayya of Vājikula, opposed the army of the chief and in the fight that followed, lost his life.[76]

When they made grants of lands, it appears that, for some purposes, they used to purchase land from the others. The Mahājanas of Halsūr for example purchased land which they later granted to a priest named Sankamayya.[77] Similarly the Mahājanas of Udbhavanarasimhapura i.e., Balugachchi, purchased land and granted the same to the god Panchikēśvara for Agrapūje.[78]

Power to sell Lands:

We have also examples to show that they sold lands to others for such purposes. Śankaranārāyaṇa bhaṭṭa of Naragunda is mentioned as making a grant of land to Kirtinārāyaṇa of the place after purchasing the same from the Mahājanas of Hiriya Naragunda.[79] Similarly, Śrīdhara Kravinta and others purchased land from the 1000 Mahājanas of Mahāgrahāra Piriya-Kereyūr in 1054 A.D. and made a gift of the same for the feeding of the visitors to the village.[80] In 1069 A.D. the 56 Mahājanas of Chimchila sold land free of encumbrances to Mahāsandaradēvaṇṇa who later made a gift of the same to the temple of Nāgēśvaradēva.[81] Likewise we find

Telliga Jakkiyabbe purchasing land from 200 Mahājanas of Soraṭavura and donating the same for a feeding house.[82]

Here the question arises as to how the Mahājanas could sell a piece of land belonging to the village. It is true that such land was donated to the Mahājanas. But did they hold such land jointly or did they effect such transactions jointly? probably not. Because we generally see that the donated land was divided into different shares and given to different individuals. Obviously, these individuals were the owners of such shares. What appears therefore is that whenever the Mahājanas effected such deals, they could do so with the permission of the individual owner. It is also to be noted that such transactions were made by the Mahājanas only when they pertained to charitable purposes.

Acts of Public Welfare

Mahājanas also undertook activities of Public Welfare. It was their duty to maintain and upkeep public works. We have a number of instances to show that the Mahājanas made grants for the upkeep of wells and tanks

meant for public use. The 200 Mahājanas of Kurtakōṭi for instance, made a gift of land for the tank of the place, in 1082 A.D.[83] It is mentioned in a record of Jayakēśi of the Kadamba family dated 1144 A.D. that the Mahajanas of Palleyāḷa (modern Halyāḷ in North Kanara district) made a grant of land for the upkeep of a local tank called Dēvigere.[84] The 200 Mahājanas, of Yaraguppe the Aruvattokkalu and Paṭṭagārasāmaya and others are said to have made certain grants to a well that was constructed by an individual Kēśimayya.[85] In this instance we see that the well was constructed by an individual for the use of the public. The fact that the Mahājanas and others jointly made grants to the well (arabhāvi ,i.e. for the maintenance of the well) suggests that after having got the well constructed, Kēśimayya entrusted the same to the Mahājanas and they were made responsible for its upkeep. Another record dated 1227 A.D. from Gījeyahalli in Arasikere taluk registers a gift of wet land as Koḍige to Ekkalaseṭṭi and his descendants by the Mahājanas of Yelavāse, alias Kēśavapura for having built the tank called Ekkalasamudra.[86] Here also we see that Ekkalaseṭṭi got excavated a tank which he named probably after himself and thereafter made it over to the Mahājanas for public use. It may be noted here that the gift was made to the individuals and

his descendants by the Mahājanas. Perhaps it was either to compensate the individual for the expenses he incurred or, more likely, to honour the individual for his generous act that the Mahājanas made such grants.

Similarly, the Mahājanas also received grants made over by others for such purposes. In a record from Ambili dated 1106 A.D. it is stated that when Aṇuka Pallavarāya Daṇḍanāyaka was in charge of the Vaḍḍarāvuḷa and hejjuṅka taxes of Noḷambavāḍi-32000, at his instance, his subordinate officers Keśirāja and Kālimarasa, made a gift of parts of income from taxes like Pannāya, Vaḍḍarāvuḷa and hejjuṅka, to the Mahājanas of Ammele for carrying out repairs and maintaining the Hiriyakere of that place.[87] They also confirmed grants made earlier for that purpose besides giving some land, free of taxes. Likewise, a record from Koṇṇūr dated 1149 A.D. refers to the gift of a house made to the Mahājanas of Koṇaganūr for maintaining a water shed and a picotta.[88] Some times Mahājanas requested persons for such activities. For example, we find the Mahājanas of Erekere asking Chaṭṭayya Pirumāḷadēva for building steps to the Dāsi-seṭṭi tank of the place, which was named after the donor as



Pirumāla-samudra by the Mahājanas.[89]

The Mahājanas shouldered the responsibility of running educational institutions also. The Ālūr inscriptions of 1124 A.D. refer to a grant of land together with some gold, house sites etc. to the Mahājanas of the Mahāgrahara Māladālūr by Daṇḍanāyaka Surigeya Hermādi-yarasa for the maintenance of a school for the study of Ṛigvēda.[90] Another instance of grant made to the Mahājanas for the foundation of a school is found in a Chālukya record of Vikramāditya VI.[91]

Appointing Officers for Different Purposes:

When such were the duties of the Mahājanas They used to appoint officials under them to maintain records and for other purposes. We find the Mahājanas of Hāvēri appointing Sēnabōva Lokkiseṭṭi as the heggade of Kabbūr village in 1251 A.D.[92] as revealed from a record of the Seuṇa king Kannaradēva. As the guardians of the Agrahāras, they used to take adequate steps to protect the villages. For this they used to appoint guards or protectors as in the case of Savaṇūr. It is said in a record from this place that the Mahājanas appointed Madhusūdana for the protection (kāpige pēldalli) of the fort Savanūr.[93] A record dated 1135 A.D. from Kaginelli in Hirekerur

taluk of Dharwar district mentions a person named Rājanna who was asked by the Mahājanas to guard the Agrahāra Hāhanūr.[94] Maintaining peace and order in the Agrahāra was their another duty. They took preventive measures against those who caused trouble to the residents. Thus we find the Mahājanas and the temple authorities making arrangements for the prevention of robbery in that village.[95]

These officials were paid either in cash or most often in kind in the form of grant of lands. A reference may be made in this regard. Mahājanas of Gorur made a grant of wet land to the watchman, who collected the funds for the purpose of building a new village temple in that place.[96] Grant of 10 pons for the village watchman (padikāval) by the Mahājanas of Mādimangalam is mentioned in a record 1284 A.D.[97]

Temples and the Mahājanas:

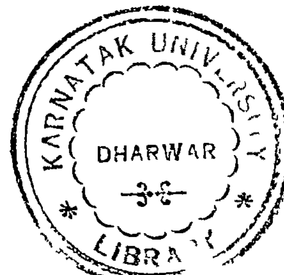
In the period of our study, Temples in Karnataka as in other parts of the country, were centres of all socio-religious activities of the village. Here, the villagers met regularly and discussed the matters of common interest and day to day affairs. Many temples of importance were centres of pilgrimage and people from

far and near used to visit them. Ascetics also used to reside in temples, worshipping the gods and imparting education. Again it was in the temples that the feeding houses and water sheds used to be instituted for the benefit of the pilgrims and the visitors. Naturally the Mahājanas who were directly concerned with the affairs of the village, took keen interest in the construction and maintenance of temples along with their associate institutions. We have seen above that they received grants made by others to the temples and acted as trustees. Along with looking to the continuance of worship in the temples, they also looked after the feeding houses that were attached to them. They received grants from others meant for this purpose and maintained them properly. For example, a Chālukya record of Tribhuvanamalla states that a grant of 40 mattar of land and a house site was made to the Mahājanas of the Agrahāra Sirivoḷalu for the expenses towards the feeding of travellers and students of the place.[98] 400 Mahājanas of Niḍuguṇḍi made a grant of money for the entertainment of the Mahājanas arriving from other places.[99] Arrangements made for feeding the ascetics at the Agrahāra through a grant made jointly by the 84 Mahājanas of Kisuvāvi Agrahāra and 42 Mahājanas of Honneyūr Agrahāra is referred to in a record of 1130 A.D.[100]

The perpetual lamps that were burnt in the temple were not to be allowed to flicker out. Hence we see grants specifically made for the purpose of burning the lamps continuously in the temple. A record from Posavadangile refers to the grant of an oil mill, for the service of the god, made by the Mahājanas of the place.[101] Grant of wet land made by the Mahājanas of Bannūr Agrahāra, for a house, perpetual lamp and food offerings to god Vishnu set up in the village by Kāpayya bhattōpādhyāya is mentioned in a record dated 1067 A.D.[102] 120 Mahājanas and others of Kattinakere are said to have made grant of land for the decoration and illumination of the God of the place.[103]

It was the duty of the Mahājanas to see that renovation of temples were carried out. For instance, 20 Mahājanas of Modeyanūr are said to have renovated the temple of Traipurusha and made provision for the daily rituals and worship of the deity, of the place.[104]

We also see that sometimes the Mahājanas themselves got temples constructed. 300 Mahājanas of Sedimba constructed a temple in honour of the deity Śantinātha-tīrthankara and made suitable gifts for its upkeep and also for conducting daily worship and other rituals



there.[105] A temple was constructed at a village Mālūr in 892 A.D. by the 1000 Mahājanas of the place.[106] An image of Vishṇu installed by the 200 Mahājanas of Soraṭūr during the time of Chālukya Vikramāditya VI is noted in a record from Soraṭūr.[107]

Mahājanas sometimes maintained records pertaining to grants made to persons. For instance, the Mahājanas of Hiriyarasanakere or Chōḷa Chaturvēdimangalam records the details about the vṛittis enjoyed by the persons connected with the temple.[108]

Judicial Functions:

It is well known that a peculiar feature of the administrative system of ancient days was its local administration. The villages were the smallest units of administration and the assemblies in such villages looked after the administration including judicial matters. In the Agrahāra, the Mahājana constituted such a body. It is seen above that by the dint of their ability, learning and character, they commanded the respect of all and in matters of judicial administration their role was not small. May be they did not form a judicial court constituted by the state, but, their position in the village enabled them to sit on judgment

in many a case. Their verdict had the value of a judgment and it was honoured. We have a number of instances to show that when disputes regarding land, monetary transactions, or the breach of order and law and the like were referred to them and they tried such cases and gave the judgment. To quote a case here: a Hoysala record from Mattighaṭṭa, in Hassan district refers to one Sōmagauḍa, who demanded the document of loan, on repaying the debt together with interest, from one Nāgaṇṇa, from whom Sōmagauda had borrowed the money, pledging his land. Nāgaṇṇa refused to return it and this was brought to the notice of the Mahājanas.[109] The Mahājanas of Hariharapura Agrabāra were required to settle a dispute pertaining to a land in that place.[110] The record being mutilated, no details however are forth coming. It is known from a record from Kittūr that the Mahājanas of Dēgāmve convened an assembly for the settlement of a dispute.[111] When a dispute arose between two persons named Kālagauḍa and Kereyamasetti of Eleballi regarding a field in that place, they were brought before the king by a 'royal commission' consisting of <u>sarvvādhikāri</u> Kāduva Mahanta, <u>sēnābōva</u> Chandrasa, <u>paṇḍita</u> Madhusūdhana, <u>manneya</u> Bommidēvarasa, <u>adhikāri</u> Rāmaya and Mallayya, where Kereyamaseṭṭi swore that he had purchased the <u>vṛitti</u> in dispute by paying money to

Kālagauḍa's great grand-mother Jakkigauḍi and Gaḷeya-chaṭṭayya, the fact which had been denied by Kālagauḍa. Then the case was referred to the Mahājanas of Tānagundūr, Nālprabhu Bommiseṭṭi, Sāvanta Muddayya, Nakharas, Mummuriḍanḍas and others who were called Dharmādhyakshas. As a result of this, Kālagauḍa had to undergo the ordeal from which he emerged successfully.[112] In another instance, a dispute arose about the land granted to a god. The dispute seems to be between one Ballarasa who looked after the land and Kañcharasa who later on succeeded him. Due to incompleteness of the record it is difficult to get any further information about this case.[113]

Generally, the Mahājanas used to meet in an assembly for carrying on such judicial and other transactions and to look after other affairs of the villages. They met in the sabhāmanṭapa or the central hall of a temple. For instance, the Mahājanas of Hāruvanahaḷḷi (in Hassan district) assembled in a sabhamantapa of a temple.[114] 50 Mahājanas of Bāgali meeting at a temple settle the collection of grains and salt to conduct a feeding house for four persons every day is mentioned in a record from Bāgaḷi in Bellary district.[115]

That such assemblies were looked with a sense of veneration is clear from the fact that these sabhās quite often have been described as the abodes of the goddess of learning. A Sēuṇa inscription from Hāvēri extolls such a sabhā thus:

> Brahmāvāsamasēsha-Vēdanilayam vidyādharair-āvritam prithvīmandala-mandanam Nalapuri rājaddvijānām mahātprakhyāta pratibhāpara-pravibuddha-pramānika- praśnika-prastutyam prativyāsara-pratimuhuh prōdyat sabhāmandalam.[116]

When the residents of the Agrahāra indulged in indisciplinary acts, the Mahajanas took prompt action against them and punishments were meted out to such of them. A record from Kōtavumachige may be noted in this connection. It refers to the fines imposed on those who went against the rules of the Agrahāra. It is mentioned that the penalty (danda) imposed for abusing was (orbar-ōrbaram baydade) 2 panas, for assault (badidade) 12 panas, for drawing out the dagger (surigegiltade) 3 (mūru) gadyānas, for stabbing (iridade) 12 panas, and this would have imposed considering the distinction of caste, for bachelor (māni) committing adultory (māni sūle gēdade) 3 (mūru) gadyānas. 3 gadyānas

on the purification ceremony etc.[117]

Thus we find that the function of the Mahājanas included the general welfare of the Agrahāra. Essentially, they were learned men and efficient teachers, and they also founded and maintained charitable institutions. They acted as men of justice. They readily fought for a noble cause and did not hesitate to sacrifice their own lives for the sake of their Agrahāras.

Position of the Mahajanas:

By their learning and experience they also commanded respect. Here and there, now and then, there might have arisen points of difference between the state officials and the Mahājanas. But, very soon they were resolved either by mutual discussions or by an appeal to a higher authority, often the king himself, who looked into the problems more sympathetically.

That the Mahājanas held a very high position in the society would be all the more clear when we see that in several cases of grants made, the donor, either a private individual, or an official or a royal personage or even the king himself, required their presence and even they sought the formal permission and approval of the

Mahājanas. For example, a gift of gōsāsa, a tank and a garden made by an individual after washing the feet of 56 Mahājanas of Chimchila is mentioned in a record dated about 873 A.D.[118] An officer named Dāsimayya, who was administering the Agrahāra Kisugundi is said to have made grant of gold to the temples of Kalidēvasvāmi and Vishnudēva for burning lamps and offerings, in the presence of 50 Mahājanas of the Agrahāra Kisugundi.[119] It is disclosed in a record dated 1124 A.D. that the king Tribhuvanamalla of the Chālukya family made a grant of land to the god Kalideva in the presence of 260 Mahājanas of Virarājēndra Chaturvēdi mangala, which is the present Kabbūr in Davanagere taluk of Chitradurga district.[120]

The Mahājanas true to the name they bore, were really great men. Though they were donees, by their learning and character they commanded the respect of all the people. They were held in veneration by even the ruling kings who sought their blessings.[121]

Through them education spread and religion prospered. They were largely responsible for the establishment of harmony in society, a society where caste system was an accepted fact, but where secularism also was practiced. If there was religious toleration

in Karnataka and if people of different faiths could live together harmoniously, irrespective of their faiths, it was mainly due to the effective role of the Mahājanas who played a very important part in the life of the ancient and mediaeval Karnataka.



References and Notes

1. Dr. Sircar has defined the term Mahājana as the brāhmaṇa residents of the entire village; all the members of the village assembly; or a general body of the sabhā or village assembly or a member of a council. Indian Epigraphical Glossory, p. 177.
2. South Indian Temple Inscriptions, III (ii) p. lii.
3. Rashtrakutas and their times, p. 205.
4. EI., XIV, p. 332 ff.
5. ARIE., 1953-54, Bk. No. 235.
6. BKI., I, No. 151.
7. EI., VI, p. 246 (11 47-49)
8. Local Self Government in Mediaeval Karnataka, p. 98 ff.
9. EI., V, p. 10.

   Dr. R.C.Majumdar takes the term Mahājana to mean merchants. (Ed. A.R. Wadia: Social Work in Ancient and Mediaeval India, p. 32) It is not correct.
10. V.R.R. Dikshitar: Hindu Administrative Institutions, p. 359 ff.
11. EI., XX, p. 69.
12. SII., XX, No. 193.
13. HAS., 18, p. 57 ff.

14. BKI., I, No. 81.

15. SII., IX, No. 330.

16. IA., XII, p. 256.

17. MAR., 1941, p. 142.

18. EC., V, Ak. 68.

19. SII., IX, No. 165.

20. ARSIE., 46-47, BK. No. 208.

21. SII., XV, No. 65.

22. Ibid., No. 134.

23. Ibid., No. 219.

24. KI., IV, p. 60.

25. EI., XV, p. 349 ff.

26. EC., VII, Sk. 176.

27. Rashtrakutas and their times., op cit, p. 202 ff.

28. IA., XII, p. 221.

29. Following Dr. Altekar, Dr. Dikshit also concluded that the assembly of the Mahājanas included all the householders of the Agrahāras (op. cit. pp. 97-98). In support of this view, he also refers to the term mahājana praje occurring in a record from Chipparagi (SII., IX, No. 48). According to him this term indicates that 'the Mahājanas were not representatives, but householders of the place' and therefore, Mahājana assembly is consisted of all the householders in an Agrahāra. This is thoroughly wrong,

because the term simply means the Mahājanas and the praje i.e., the Mahājanas and other people of the Agrahāra.

30. KI., V, p. 40 (1.18)

31. Ibid., p. 104 (11.66-67).

32. Ibid., p. 43 (1.47).

33. Ibid., p. 36 (1.27).

34. SII., XV, No. 114.

35. Ibid., No. 180 (1. 66-67)

35(a) KI., II, p. 20.

36. Ibid., p. 78.

37. Ibid., IV, p. 61.

38. Ibid., p. 70.

39. SII., IX, No. 291.

40. Ibid., No. 330.

41. Ibid., No. 66.

42. Ibid., No. 344 (1.35)

43. IA., XII, p. 221.

44. Ibid.,

45. Andhra Pradesh Government Archaeological Series, No. 9, p.32.

46. IA., XII, p. 256.

47. EI., p. 223.

48. BKI., I, No. 12.

49. Ibid., No. 111.

50. EI., XII, p. 154 (l.64).

51. ARIE., 57-58, Bk. No. 253.

52. Ibid., No. 250.

53. Ibid., Bk. No. 242.

54. Ibid., Bk. No. 235.

55. The change in number in the inscription of 1083 A.D. may be due to a scribal error also.

56. BKI., I No. 84.

57. EC., VII, Sk. 185.

58. KI., IV, p. 72.

59. EC., VIII, Sb. 249.

Rig-Yajus-Sāmātharvvavēda-Vēdāntānēkadayam..
shthāpa Smriti-Purāna-bhridu Bharatavāda Vātsyāya...
pa-karmma-bhāshā parijñāna prasannarum-anēka
kāvya..kanātak-ālamkāra-harābhaya-bhaishajya-śāstra..
vnapannōdarum...shat karmma niratarum-śaranāgata
vajra-pañjararam.. śrīmat sarvanamasyad-anādi-
agrahāra Kuppatūraśesha-mahājanamagalu....

60. S&CP. Ins., (II), iii.

61. EC., XI, Dg. 36.

vodavida Vēda-nikhilāgama-tat-pāda-mantra-
tantra-tarkkada-nija-nitya-karmma-krita punyada
yajña-viśuddha tatparatvada sujanatvad-
ūrjjitada vipra-varēnyarin-inti chalumettud-enalu..

62. Ibid., V, Ak. 123 (1237 A.D.).

63. Ibid., Ak. 130.

64. SII., XV, No. 524 (1014 A.D.)

65. BKI., II, No. 129.

66. Ibid., I, No. 83 (1049 A.D.)

    śrīmat Bā[ga]vādiya mahājanamaynnūrvvarun-
    ī-dharmamam kaikoṇḍu pratipālisuvaru.

67. Ibid., II, No. 200.

68. Ibid., I, No. 92 (1054 A.D.)

69. MAR., 1913, p. 38.

70. Ibid., 1926, No. 47.

71. BKI., I, No. 81.

72. EC, VII, Sk 175

73. SII., IX, No. 321.

74. EC., VI, Cm. 44.

75. KI, IV, p. 71 ff.

    Also see S&CP. Insc. No. 17, p. 4.

76. BKI., I, Int. p. VII.

77. EC., VI, Tk. 2.

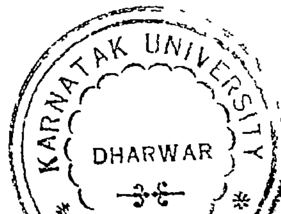
78. Ibid., V, Cn. 269 (1276 A.D.)

79. ARIE., 33-34, Bk. No. 72.

80. KI., IV, No. 25.

81. BKI., I, No. 108.

82. Ibid., II, No. 137.



83. BKI., II, No. 127.

84. ARIE., 1953-54, Bk. No. 231.

85. ARSIE., 33-34, Bk. No. 36.

86. MAR., 1928, p. 40.

87. SII., IX, No. 170.

88. Ibid., XV, No. 542.

89. EC., V, Bl. 154.

90. BKI., II, No. 173.

91. EI., XV, No. 24.

92. ARSIE., 32-33, Bk. No. 118.

93. ARIE., 52-53, Bk. No. 64.

namma grāmamam rakshisal dakshanum samarthanum-āvanakkum end-ālochisi gunagana ..... satya sandhnachalōpana-dhairyyanavāyan enid-enikegalumba-vāda gunadim Madhusūdhananurvvarōtnamam // Gotram Pārāsaka .... Vāji-vanisabja rāji mitra sabhe kullida pechchidaragodrēkadı ... karedu-śrimavinnūrvvara parakeyanutsahadim muddigāram grāma samrakshanārathadi...

94. ARSIE., 33-34, Bk. No. 31.

Mallikārjunadēvara Agrahāra Hahanūra-kāpige pēldalli



95. ARSIE., 46-47, Bk. No. 70.

96. MAR., 1936, p. 63.

97. EC., X, Bp. 79.

98. ARIE., 58-59, Bk. No. 639.

99. BKI., I, No. 117 (1076 A.D.)

agrahāraṁ Nidugundiya mahājanaṁ nālnnūrvarum pūrvvasthitiyiṁ nadeva parikṣhayada honge mūruvare visavamaṁ parasthānada mahājanad-abhyāgata pūjege bittaru.

100. SII., XV, No. 13.

101. Ibid., IX, No. 118.

102. MAR., 1929, p. 122.

103. EC., V, Ak. 68.

104. ARIE., 53-54, Bk. No. 236.

105. P.B.Dēsai: Jainism in South India, p. 217.

106. MAR., 1929, No. 43.

107. SII., XV, No. 10.

108. ARIE., 46-47, Bk. No. 70.

109. MAR., 1924, p. 38.

110. EC., Ak. 120.

yi-halliya chatu-sīmey olagulla bhūmi-sīmā-vivāda bandade mahājanaṁgalu pariharisi koṇḍuvaru.....

111. IA., XVIII, p. 298.

112. EC., VIII, Sb. 387.

113. ARSIE., 1928-29, Bk. No. 81.

A dispute regarding the land belonging to the God Achaleśvara by the Mahājanas, and others is referred to in an inscription from Nareyamgal. ARIE., 46-7. Bk. No. 231.

114. EC., V, Ak. 123.

115. SII., IX, No. 89.

116. ARSIE., 32-33, Bk. No. 102.

117. EI., XX, p. 68.

118. BKI., I, No. 15.

119. Ibid., No. 92.

120. EC., XI, Dg. 155.

121. SII., IX, No. 135.

agrahāram Pūvina Padangileya Komārasvāmi dvēdibhatta.....pramukhavāgi mahājanam bandu ślokārthamam pērddāśirvvadamam kottode mechchide-bēdikollivene.....

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CHAPTER VI

OTHER COGNATE INSTITUTIONS

In the above pages we have studied in detail the Agrahāra as an institution in Karnataka of the early and mediaeval periods. We have stated therein that the Agrahāra served as a centre of education, i.e., one of the major functions of the Agrahāra was to impart knowledge. We have to note in this connection that besides the Agrahāra, there were other types of institutions which were essentially educational in character and resembled the Agrahāras in many respects. They are Brahmapuri, Ghaṭikāsthāna and the Maṭha. A brief account of these institutions is given here.

Brahmapuri:

Rev. Kittel defines Brahmapuri as a city, the inhabitants of which were Brāhmanas.[1] We know that this was what an Agrahāra exactly was. Evidence on hand however, indicates difference between the Agrahāra and the Brahmapuri, in some fundamental respects. The Agrahāra, we have seen, constituted a whole village granted to the learned brāhmaṇas, whereas, the Brahmapuri was just a locality within a village where the brāhmaṇas lived. Where only a part of it - a locality came to be earmarked for the residence of the brāhmaṇas alone, that locality came to be designated as Brahmapuri. Dr. Moreas is right when he defines Brahmapuri as a settlement

of learned brāhmaṇas in parts of towns or cities.[2] A number of examples may be cited to support this view. A record from Lakshmeshwar, dated 1061 A.D., refers to the existence of a Brahmapuri at Vikramapura, i.e., modern Arasibiḍi, which is described in the record as rājadhāni-paṭṭana Vikramapura.[3] That a Brahmapuri was situated in Munavaḷḷi (in Savadatti taluk of Belgaum district), is known from an inscription of that place.[4] We may also note here that sometimes, Brahmapuri is referred to as brahmapurigēri as for example in the Arasibidi inscription.[5] Kēri > gēri means a locality or street within a town or village.

Sometimes in a town or a city there used to be more than one such locality for the brāhmaṇas. We may cite one or two instances here. A record from Dēvaranāvadgi in Sindgi taluk of Bijapur district, dated 1140 A.D. refers to two Brahmapuris of the place.[6] There were five Brahmapuris at Aṇṇigēri, which was then the headquarters (rājadhāni paṭṭaṇa).[7] Reference is made to seven Brahmapuris in an epigraph dated 1192 A.D. from Shikarpur taluk of Shimoga district.[8]

Like the Agrahāra, the Brahmapuri also was formed by granting land to the learned brāhmaṇas for their maintenance. For example, a record from Malgi in Bādāmi taluk of

Bijapur district states that some land was granted as a Brahmapuri to a brāhmaṇa named Brahmānandaswāmi.[9] A Kalachuri record of Rāyamurāri Sōvidēva refers to a grant of land made as the Brahmapuri of the god Mūlasthānadēva to Śrīdharabhaṭṭa and Śivadēvabhaṭṭa.[10]

Such grants of land were made either to an individual or to a group of brāhmaṇas. Grant of a Brahmapuri was made to Śrīdharāyya by Pūliyaṇṇa, who has been mentioned as the head of Kuppekallu in Ballakunde-300 and Pallavarasa, a subordinate of Udayādityadēva in 1044 A.D. during the reign period of the Chālukya king Sōmēśvara I.[11] Likewise, Hallumgūru Brahmapuri was given in 1245 A.D. to sixty-four brāhmaṇas of different gōtras, who were well versed in the Vēdas.[12] When a grant was made to an individual, the donee would obviously distribute it among others.

Like the Agrahāras, the Brahmapuris also used to be instituted by the kings, queens and other members of the royal family, the ministers and other officers. The motive behind such act was mainly to earn merit or puṇya for themselves and for their forefathers. For example - one Daṇḍanāyaka Kēśavadēva is said to have founded a Brahmapuri called Kēśavāpura in Belgāme by building a temple to the god Kēśava and by housing thirtyeight brāhmaṇas in that

Brahmapura, for the fame, happiness and Puṇya.[13] A Brahmapuri at Jēurage in Akkalkot of Sholapur district was an endowment made by the Chālukya Sōmēśvara IV.[14] A twelfth century record states that a Brahmapuri was formed at Jambukhaṇḍi by the same king.[15] Padmaladēvi, the queen of the Kadamba king Mallidēva established a Brahmapuri at Hullumgūru and granted it to sixtyfour brāhmaṇas of different gōtras, who were devotees of Vishṇu and well versed in the Vēdas.[16]

The brāhmaṇas of the Brahmapuri were also provided with sites for dwelling houses (brahmapuri eraḍakke nivēśana sahitaṁ...).[17] A record dated 1140 A.D. from Dēvaranāvaḍgi in Sindgi taluk of Bijapur district provides an example of this type. It is mentioned in a record of Śeuṇa Singhaṇa, that the general Bīchiseṭṭi installed a Brahmapuri at Ritti in the name of his father Chikkadēva. He selected for this purpose the brāhmaṇas who were proficient in all branches of knowledge and built houses for them and gave them lands for their maintenance.[18] Another interesting record may be cited in this regard. This record states that the donor constructed commodious houses and supplied cots, softest beds and all kinds of vessels to a band of brāhmaṇas.[19] This was perhaps an exceptional case.

In the case of the Agrahāras, the lands granted

were generally exempted from the payment of tax, although it was not always so. Sometimes, the donees had to pay a stipulated amount as tax. Similar was the position in regard to the Brahmapuris. For instance, brāhmaṇas of the Brahmapuri of Sannikhēḍa were given land with the exemption of taxes.[20] In another instance, daṇḍanāyaka Kēśirāja remitted the taxes on the lands of brāhmaṇas in the five Brahmapuris of Annigēri.[21] It is known from another instance, that a grant of land was made to the mahājanas of the Brahmapuri at Sudi by six gāvuṇḍas and eight seṭṭis of the place. It was a land granted for their personal enjoyment (bhaṭṭabhāga), the donees were to pay a land tax (āruvaṇa).[22] Further, it is revealed that they could enjoy the land, only so long as they lived in that Brahmapuri.

> ā bhūmiyuman-avar-ilda kēriya-l-n-ondum
> kshudr-ōpadravaman-āgal-īyade sva dharmmadiṁ
> [pratipālisu]varu[23]

Like the mahājanas of the Agrahāra, the donees of the Brahmapuri were also highly qualified and learned. Records generally eulogize them as in the case of the Mahājanas of Agrahārās. The Mahājanas of Brahmapuri performed similar functions as the Mahājanas of Agrahāra.

For example, a record dated 1166 A.D. describes the brāhmaṇas of the Brahmapuri at Lakshmeshwar as learned in various branches of learning like the Vēdas, Tarkka, Vācaspatya, Vaiyākarana, Pāṇini, Daśagrantha etc. To quote the passage here:

> bahukalābrahm-ana Vāsudēva-Bhaṭṭaru Mahāvādi Changadēva Bhaṭṭaru śrī [ra] nadvēdi Bhaṭṭaru tārkkika Rēvana Bhaṭṭaru, Vāchaspati Mahādēva bhaṭṭaru Ubhaya Vaiyākaraṇi Mādhava Bhaṭṭaru, Pāṇinīyara Kēśava Bhaṭṭaru .....Daśagranthi Īśvara ghalisāsaru Kramita Lakshmīdhara ghalisāsaru Khaṇḍikada Śankara Ghalisāsaru Khaṇḍikada Dēmaya Ghalisāsaru [24]

As in the case of the Agrahāras again, the number of the brāhmaṇas in the Brahmapuri also varied in different places. For example, there were twentytwo brāhmaṇas in the Brahmapuri of Beḷagavarti.[25] Seventy Mahājanas of the Brahamapuri at Sūḍi are mentioned in a record from that place.[26] The Mahājanas of Vikramapura were fortytwo in number.[27] It is described in a record from Hulgūr that the brāhmaṇas of Brahmapuri Hullumgūru were sixtyfour in number.[28]

Like the Agrahāra, the Brahmapuri also played a significant role in imparting education in those days. Provision was made for the maintenance of students and teachers by granting land or money to them. Enough details about the method of imparting education to the students or about the subjects taught in the Brahmapuri cannot be obtained from the available sources. Still, occasionally we come across records which give us some information about the teachers and the students in the Brahmapuri. For instance, a record of Chālukya Somēśvara I dated 1049 A.D. refers to a grant of fifty mattars of land to Brahmapuri and to a teacher of the place, by Kāḷidāsayya.[29] Akkādēvi, who was governing Kisukādu-70 made grant of land at Pampeya-tīrtha to Nandiyanna Shadangi Bhattōpādhyāya and fortytwo other learned brāhmaṇas of the Brahmapuri at the capital Vikramapura as mentioned in an inscription dated 1053 A.D.[30] It is stated in a record dated 1177 A.D. from Chikmagalur in Hassan district that a grant of five gadyāṇas for Purāṇa-khaṇḍikā and five gadyāṇas for Vēda-khaṇḍikā was made by Heggade Narasingarasa and Heggade Manchayya to the brāhmaṇas of a Brahmapuri at Huleyāra.[31] The meaning of the Khandikā has been discussed above.

Sometimes, the Brahmapuris were attached to the temples. In such Brahmapuris some of the residents were



associated with the duties of performing worship in the temples and maintaining the same. For instance, from a record of the Kalachuri king Rāyamurāri Sōvidēva, it is known that a grant of land was made to Śrīdharabhaṭṭa as Brahmapuri of the god Mūlasthānadēva.[32] Brahmapuri at Amṛitāpura was given to twentyfour brāhmaṇas at the time of setting up of the god Amṛitēśvara, by Amitayya daṇṇāyaka, an officer under the Hoysala Ballāḷa II.[33] A Sēuna record of Singhaṇa registers a grant of land to the temple of Mādhavadēva, and to the Brahmapuri of the god Mādhavadēva.[34] It appears that many of the brāhmaṇas offering services in the temple were to live in the Brahmapuri attached to the temples. When they were so attached, they were called Dēvara-Brahmapuri i.e., a Brahmapuri attached to the deity ~~temple of a particular deity~~. For instance, a Chālukya inscription from Akkalkōṭ refers to a grant of land made over to four brāhmaṇas of Dēvara Brahmapuri of that place.[35] A record of 13th century A.D. from Muttage, refers to a Dēvara Brahmapuri.[36] Dēvara Brahmapuri has been mentioned in an inscription from Satihāḷ in Bāgevādi taluk of Bijapur district.[37]

Thus these institutions served the cause of education and the growth of culture. To conclude, we may sum up some points of similarity between the Agrahāra and Brahmapuris, for, Brahmapuris were run on the lines

of the Agrahāras only. Both were grants to the brāhmaṇas for their maintenance. Some times both Agrahāras and Brahmapuris were rent free. Grants to both the institutions were entrusted to one individual or many of them collectively. The donees were generally the owners of land donated, but, in some cases at least they were forbidden from selling or mortgaging the donated land. The donees of the Agrahāra as well as Brahmapuri were called Mahājanas and they were men of high calibre and attainments. Their number also varied according to the size of the Agrahāra or the Brahmapuri as the case may be. The functions of the Mahājanas of these institutions were also almost the same.

Ghatikāsthāna:

Ghatikāsthāna was an educational institution of great antiquity. We find numerous references to the existence of this institution in the records of early and mediaeval periods. Yet, it is difficult to know its exact nature since the information supplied by these records is very scanty. Still, we can glean some general ideas about this institution.

Though Ghatikāsthāna stands for a centre of education, it is difficult to explain the meaning of this

term. Of course it can be traced to the root Ghat, to take place, and it may simply mean a place which is in existence. But this does not explain its real nature. Again Ghatikā stands for a unit of time, a day of twentyfour hours being divided into sixty Ghatikās. In that case, Ghatikā means a place where time was measured. Thus Ghatika-yantra, stands for a bowl used for measuring time. Hence Ghatikāsthāna appears to be a place where this yantra or bowl was kept for measuring time. But even this does not fully explain the educational character of the institution which is borne out by many inscriptions. It may be suggested that Ghatikāsthāna was a hall in a temple where educational activities were conducted and where a Ghatikā-yantra was kept.

Different scholars have tried to interpret this term in different ways. L.Rice for example, says that it meant a chief place or assembly for brāhmanas.[38] While editing an inscription from Hottūr, Barnette interpreted this word as a meeting place of learned and godly men, and thus connected it with ghatige or ghalige which he takes to be an assembly.[39] It has also been defined as an establishment probably founded in most cases by a king for the sake of holy and learned men and it has been identified with the Brahmapuris, or the brāhmana quarters of the city.[40] Dr. Pathak has translated it as

a religious centre.[41] If scholars like Keilhorn say that it was something like a Brahmapuri,[42] others like S.V.Vishvanatha take it to be a religious institution corresponding perhaps to a modern Pāthaśāla.[43] According to Moraes, it is a congregation or college of learned men.[44] It is an institution of highest learning according to Prof. S.V.Venkatesvara.[45] Dr. Meenakshi defines it as 'a place or an institution, where scholars and students strove after knowledge.[46]

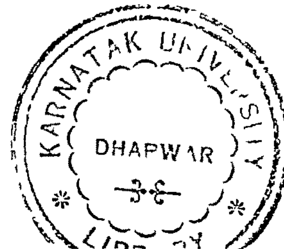
No doubt it was a religious centre for we find the Ghaṭikās attached to the temples, which were the main centres of religious activities. The opinion of some scholars that it was the same as Brahmapuri is not correct. Because as explained above, Brahmapuri was a locality while the Ghatikā was a hall in a temple. Some of the references to the Ghatikāsthāna as a part of the temple are noted below. Ghatikā at Puṛigere was a part of the temple of Svayambhū-Dakshiṇa-Sōmanātha of that place.[47] A Ghaṭikāsthāna was existing in the Svayambhu Sōmanātha temple at Kadaevāda.[48] Mahāghatikāsthāna Hēnjēru was a part of the Nolambēśvara temple of that place.[49] An inscription from Nāgāi dated 1058 A.D. refers to one Madhusūdhana who besides building the temples of Rāmeśvara and Madhusūdhana and excavating a tank called Rāmatīrtha, established a Ghatikāsthāna in the

temple of Madhusūdhana which is called śāle (Ghatikāsthāna menippaśāle).[50]

It thus becomes clear than that Ghatikāsthāna was a part of a temple, a hall, where a Ghaṭikā-yantra, a mechanism to measure time, was kept for the use of the public. The hall was used mostly for the purpose of a school where students gathered for studies. An inscription from Sūḍi for instance, refers to the grant made for the students in the ghalige. Ghaḷige is only a kannada form of Ghaṭikā. It also figures sometimes as Ghatige.

As noted above Ghatikāsthāna was an institution of great antiquity. Its history goes at least as far back as the early centuries of Christian era. Perhaps the most ancient and famous of the Ghatikāsthānas was the one at Kāñchi. We hear the glory of this educational centre in about the fourth century A.D., when Mayūraśarma, the founder of the Kadaṁba dynasty of Karnataka went to this place for Vēdic studies. It was during the days of early Pallavas. By then its fame had already reached such remote corners of Karnataka, so as to attract students from that side. Obviously this Ghatikā was established much earlier.

In the Kannada area also we find references to



Ghatikāsthānas from early days. One of the earliest reference to Ghalige which means a Ghatikāsthāna is found in the Kalas inscription dated 927 A.D.[51] Ghalige at Morigere in Hirēhadagali in Bellary district is referred to in an inscription dated 1045 A.D.[52] A record of 1060 A.D. refers to a Ghalige at Sūdi.[53] Pottiyūr has been mentioned as a Ghatikā-sthāna in a record of 1067 A.D.[54] A Chālukya record dated 1128 A.D. of Sōmēśvara III from Lakshmeshwar refers to a Ghatige attached to the temple of Svayambhu-Dakshina-Sōmanatha, to which a grant was made by Mahāmandalēśvara Jayakēśideva at Purigere.[55] Another famous Ghatikāsthāna was at Kadalevād in Sindgi taluk of Bijapur district.[56] Ghatikā at Nagai has been referred to above, Mahāghatikāsthānas were situated at Hūvinabāge,[57] and Henjera.[58]

We have seen above that Ghatikāsthāna was also an educational institution. But as regards the details about the subjects taught etc., the sources, we have, hardly give any useful information. We find scanty references in the records about this. As the Ghatikā was a seat of learning, we can surmise that subjects like the Vēdas, Dharmaśāstra, Prābhākara, Nyāsa, Bhattadarśana and similar others were taught there.

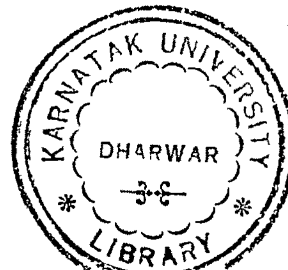
Closely associated with the Ghatikā was the

person known as Ghaṭikā-sāhasiga. Terms like Ghaṭasāsin, Ghalisāsa, Ghaisāsa and Ghaiyāsāsa figuring in the epigraphs are variant forms of the Ghaṭikāsāhasiga. It is difficult to know the exact import of this term. It appears to indicate a scholar in a Ghatikāsthāna, who obviously, taught there. Sāhasiga literally means a strong man and in the context of Ghatikā, it appears to mean a sound scholar.

Likewise, two other terms associated with the Ghaṭikā are the ghatikā-prahari and the kāpina-ghaṭiyāra. These two terms figure in the Nāgāi inscription mentioned above. The editor of that record translates these terms respectively as the person who strikes the hour and the watchman of the Ghaṭikā. But, it is interesting to note that these two persons also were recepients of grants equal to those of the learned brāhmaṇas of the Ghaṭikā-sthāna. It appears therefore, that they were not just employees meant for merely striking the bell and watching the building. It may be suggested that these two persons had to shoulder greater responsibilities. The kāpina ghaṭiyāra probably was responsible for the general administration of the Ghaṭikā, while the Ghatikā-prahāri was probably in charge of the regular conduct of classes and the like according to the prescribed rules. These two had their own duties probably as teachers for we find

them on equal footing with other teachers. In the famous Nālandā University, it has been mentioned, every activity was carried on according to the striking of a gong.[59]

We have noted above that the earliest reference to Ghaṭikāsthāna in Karnataka figures in the record from Kaḷas dated 927 A.D.[60] But, terms like Ghaisāsa, Ghalisāsa occur in records of even earlier periods. For example, an inscription of 713 A.D. from Maddūr mentions a Ghaṭikāsāhasi.[61] The word Ghaṭikāsāmanta is mentioned in a record dated c. 951 A.D.[62] This would naturally indicate that Ghaṭikās existed in this period and probably, in earlier periods also. In course of time, the Ghatikāsthānas came to be more popular institutions and they figure in greater number in the 11th and 12th centuries A.D. Perhaps almost all the temples of the later periods seem to have had Ghatikās attached to them, more so because the Ghatikās were the institutions of learning and the temples were the centres where such institutions worked. Besides Nāgāi, we may also cite the Ghatikās at Kaḍalevāḍ, Hanumanāl etc. Interestingly enough, an inscription from Hanumanāl gives reference to sixtyfour Ghaṭikāsthānas.[63] It is difficult to think that so many Ghatikās existed in one village. Though the possibility cannot be ruled out altogether, it is more probable that the number cited herein is with reference to the number of persons associated with such



Ghatikāsthānas. It should be noted however that we do have instances were in one place thus existed more than one Ghatikā. Belgāmi provides an example of this type.[64] Like the Agrahāras and Brahmapuris, Ghatikāsthānas also were established by royal personages and officials. For example, the Ghalige at Nāgāi was established by Sandhi-vigrahi Madhusūdhana.[65] Ghatikā at Purigere was established by the Mahāmandalēśvara Jayakēśidēva.[66]

But it is not known whether they exercised their authority over these Ghatikāsthānas i.e., by supervising their activities. In Gujarat, under the Chālukyas, there was an officer called Ghatikā-grahakarana, whose duty was to supervise the building of the Ghatikā.[67]

The brāhmanas of Ghatikā were also known as Mahājanas. Their duties included imparting education, protection of the grants etc.[68] Following is a good example of a Ghatikāsthāna.

Ghatikāsthāna at Nāgāi

Nāgāi is a village near Chitapur, which is a taluk place in Gulbarga district. This place had achieved a great fame during the 11th and 12th century A.D. as a centre of religious and educational activities. It was an Agrahāra too.

This village was called Nāgavāpi, Nāgavāvi, which means Nāga's well. A large number of Nāga sculptures existing in this place indicate the prevalence of Nāga worship here.

Inscriptions of this place which are four in number give a bright picture of the ancient Nāgai as an educational centre mentioning the Ghatikāsthānas of that place. The earliest inscription of the place is dated 1058 A.D. and it belongs to Chālukya Sōmeśvara I. It refers to a grant of land made by the king to an officer named Madhusūdhana, for the maintenance of 400 brāhmaṇas in Nāgavāvi Agrahāra. It refers to the construction of the temples of Traipuruṣadēva, Madhusūdhana and Rāmeśvara with a pond called Rāmatīrtha, by the officer Madhusūdhana. He is also stated to have established the Ghaṭikāsthāna which is here called śāle. It was attached to the temple of Traipurushadēva.[69] It follows from the description that it was an institution with as many as 252 students studying there. Out of these 252, two hundred were studying the Vēdas and fiftytwo, the Śāstras. There were teachers to expound these subjects to the students. There were three teachers for teaching Nyāsa and Prābhākara and three for teaching the Vēdas.

Grants of land were made for providing food and

clothing to the students. The teachers were also given grant of lands for their maintenance. The teacher who was expounding Bhattadarśana (Bhattadarśana vyākhyātrige) was given thirtyfive mattars of land. The teacher who was expounding Nyāsa (Nyāsa vyākhyātrige) was given thirty mattars of land. The teacher who was teaching Prābhākara (Prabhākara vyākhyātrige) was given 45 mattars of land.[70]

This institution had a library also. The record mentions six librarians (sarasvatī-bhaṇḍārigas) of the place.[71] It can be said from this that this library was quite big in size. These librarians were also given five mattars of land each for their maintenance.

There was also a Ghatikāprahāri, to whom a reference is made earlier.

Another record of the same place mentions yet another educational institution housed in the Rāmeśvara temple. But it is not specified if it was a Ghatikā or a Maṭha. This institution also was quite big, for, the students studying in the school are said to be four hundred in number. Out of this four hundred, hundred were studying kavisūnu, hundred studying Vyāsa and another hundred were studying Manu.[72] As the record is not preserved

in full it is not possible to know what subject the other hundred students were studying.

From this brief summary it can be said that the Ghaṭikā was an outstanding educational institution in ancient and mediaeval Karnataka.

The Maṭha:

Maṭhas formed a different types of educational institutions in ancient and mediaeval days. There are not many points of similarity between Agrahāras and the Maṭhas. But, the cause served by both was the same viz., education. Although as a point of contrast it can be stated that Agrahāras were centres of higher education, while Maṭhas mainly concerned themselves with primary education, yet it is difficult to draw such a rigid demarcation because, we find that some Mathas at least imparted higher education also.

The Maṭhas were generally attached to the temples. Such temples were headed by the ascetics belonging to different spiritual lineages who were learned scholars, and in addition to pursuing their studies, they also taught the students. The Mathas rose to prominence with the rise of the Kālāmukha sect of Śaivism. It is well known that this sect was one of the most predominant of the Śaiva

sects in ancient and mediaeval Karnataka and the followers of this sect played a prominent role in the life of the people of those days. They wielded enormous influence on the society. A number of kings and chiefs had the ascetics of the Kālāmukha order as their preceptors (rājaguru).

The word '*Matha*' has been defined in different ways. Even today in common parlance, Matha denotes a school. We speak of children being sent to the Matha for education. This is more so in villages. Matha is a religious institution according to Dr. Fleet.[73] It also means a religious college; a temple; a monastery; hermitage or convent. Dr. Sircar defines it as a monastery which was a religious and educational institution.[74]

In the modern times the Matha is considered as a religious institution, its scope being restricted to the imparting of religious instruction and to conduct religious activities. But in the period of our study, the Matha had a wider scope. Further, the Mathas have come to be pontifical seats of different religious sects in the modern times. But formerly they were very much associated with the temples and were centres of religion and culture as also education.

As noted above, the Mathas were attached to the

temples. Here are a few examples. An inscription of 1032 A.D. from Behūr refers to a Matha attached to the temple of the god Mallikārjuna of the place.[75] Reference has been made to a Matha attached to the temple of Jōgēśvara of Mōtebennūr, which is in Rānebennūr taluk of Dharwar district.[76] It is known from a record of Chālukya Sōmēśvara I, dated 1066 A.D. from Mārasanahalli in Indi taluk of Bijapur district that a Matha was attached to the temple of Uttarēśvara of the place.[77] Matha attached to the temple of Tikēśvara is referred to in an inscription dated 1148 A.D., from Muttage in Bagewadi taluk of Bijapur district.[78]

Thus, these Mathas which appear on the educational scene right from 6th century became more and more prominent during the heydays of the Kālāmukha Śaivism i.e. from 10th century to 13th century. In course of time, their activities gradually became restricted to mainly to religious sphere. Along with the Mathas of Kālāmukha sect, there were Mathas belonging to Jaina sect also. They also played an important part in ancient days in the field of education. These Mathas also were patronised by the kings. It is known from a record at Chikkamāgadi in Shikarpur taluk that a Jaina Matha was given grant of land for its maintenance by the Kadamba king Boppadēva.[79] Kadamba queen Mālaladēvi is said to have made certain grants to the Jaina Matha at Kuppatūr.[80] These āchāryas of Jaina monastery were also

very learned as the acharyas of the Saivite Mathas. For example, the above mentioned record refers to the acharyas of that Mathas as very learned.[81] The inscription from Chikkamagadi referred to above refers to an acharya Bhanukirti siddhanti of the temple at Bandhavapura as great scholar.[82]

Like other institutions the Mathas were maintained by the munificent grants made by the members of the royal families, officers and other public. For example, in 1018 A.D. Jayasimha II, the Chalukya king made a grant of land for the offerings to Kalidevaswami of Balguli and for feeding of the teachers and students in the Mathas of that temple.[83] It is stated in a record dated 1044 A.D. of Chalukya Somesvara I that a grant of a village Kuppekallu in Ballakunde - 300 was made to the ascetic named Jyestharasibhatara by the chief named Pallavarasa, a subordinate of Aditya for the temple of Mahadeva and for the Matha attached to it.[84] It is known from a record of Chalukya Vikramaditya VI that a grant of a village Kotiganuru was made by the king for feeding the ascetics in the Matha of Lakulisvara pandita and also for feeding and clothing the students and singers therein:

<u>sarvvanamasyavagi bittukottar a-yura</u>

<u>puttidarthamam devarupabhogakkam khanda-</u>



sphutita-jirnnoddharakkam Mudiniratirthada Ramesvarada Maleyala pandita-devara santati-i-sthana [La] kulesvara panditara mathada tapodhanarkka vidyarthigalk-asanachchadanakkam parekararggam patrakkam paduvarggam intu........[85]

A general named Raviyanabhatta is said to have built a Matha at Yewur. He is also said to have made grants for maintaining the temple, feeding and clothing the students, ascetics and scholars, in the Matha.[86]

The details of the grants made, as recorded in the epigraph show that they were made with a view to cater to all the needs of the students, such as their shelter, food, clothing and even medical treatment. A record from Jamburu in Shimoga district is interesting in this regard. It refers to grants made to the students for different purposes like salt, oil, pickle, plate etc. To quote the relevant passage here —

Uttarayana sankranti aditya varad - andu agnistageya dharmmakkendu bitta kaldaleya keyikamma muvattu tamma mathada manigalge uppu ennega-gadyanam-padinaru kappadakke

gadyānam panneradu endiringe gadyāna-nālku apara-pakshada panchameya bhōjanakke gadyāna-eradu taligege gadyānam + eradu uppinkāyge gadyāna eradu antu gadyāna 38 [87]

Another record from Marasanahalli states that a grant was made for the medicine (pathyaushadārtha) of the ascetics and students of the Matha attached to the temple of Uttarē-śvara by the prince Jayasimha.[88] In this record the Matha is described as a vidyāsatra, an educational institution.

It should be noted that provision was made for the residence and feeding of the students in the Matha. The teachers who taught them were given separate grants for their maintenance. For instance, it is informed in an inscription from Sūdi dated 1060 A.D. that a grant of 8 mattars of land was made to a teacher who taught the students at the Matha.[89] Another record from Lakshmeshwar dated 1123 A.D. mentions a grant made for feeding and maintenance of a teacher and his students in the Matha attached to the temple of Rāmēśvara at Purigere.[90] It is disclosed in a record, of Kalachuri Bijjala, from Mangoli dated 1168 A.D. that a grant of 5 mattar of land made to a teacher of the Matha.[91]

The students receiving the education in the

Matha appear to ~~be~~ have been of two types viz., ascetic students and ordinary students. These have been mentioned as Vidyarthi - tapodhanas and manis. Some examples may be noted here. A record of 1051 A.D. from Motebennur mentions a grant made for the maintenance of a Matha and Vidyarthi-tapodhanas and manis studying therein and also for the worship and offerings of the deity.[92]

Another record from Marasanahalli dated 1066 A.D. refers to a grant made to the tapodhanas and chchatras who studied in the Matha at the temple of the god Uttaresvara. To quote the passage here —

> Uttaresvara devara mathadaloduva keluva
> tapodhanarggam chchatrargamasanachchadana-
> pathoushadarthamagi......[93]

One cannot however be very certain about such a distinction but, terms like vidyarthi, tapodhana and mani figuring frequently in inscriptions in connection with the Mathas appear to warrante such a distinction. If, for example, in the above term vidyarthi-tapodhana, vidyarthi and tapodhana are taken separately then of course such a distinction cannot be made.

Subjects taught in the Matha:

We have said above that the Mathas generally imparted primary education, though some of them at least were centres of higher education. As usual, the available records do not throw much light on such points as the subjects taught or the method of teaching. Yet some details can be gleaned from these sources.

Generally a term associated with Matha ~~is~~ in relation to education is., aksharakhandika. This is obviously the very first step in the scheme of education, viz., learning the alphabets. Thus it can be said that primary classes for teaching alphabets were conducted in the Matha. We also come across with another term kannadad-upadhyaya i.e., the teacher who taught Kannada. These are obviously references to teaching the beginners.

But we have also interesting references to the other subjects taught in the Mathas. For example, Kaumaravyakarana was taught in the Matha attached to the temple of Ramesvara at Purigere.[94]

It is known from an epigraph from Manimgavalli that the subject Kaumara was taught in the Matha of that place. It is further stated in the record that the teacher who taught this subject was granted a house site and five

matters of land for his maintenance.[95] Other subjects that were taught in the Mathas were Paniniya, Sākatayana, the six darśanas, Puranas, Dharmaśāstras, poems, dramas and the like.

The teachers who headed such Mathas were learned scholars in different Śāstras and they led a very disciplined life. Numerous inscriptions describe their qualities as learned men, sound in the philosophy of their sect and competent to defeat the scholars of other schools in intellectual discourses. For example, a record from Shikarpur extols the gurus of the Matha at Balligave to a great extent. The āchārya of Kodiyamatha is said to have acquired proficiency in Siddhānta, Tarka, Vyākarana, Kāvya, Nataka, Bharata śāstra and other sciences connected with sāhitya and in Jaina, Lokāyata, Buddhism and Lakula siddhānta.[96] Another inscription from the same place goes to the extent of describing the guru of Pañchalinga matha as the uprooter of Buddhas, Mimāmsakas, Lokāyatas, Sānkhyas, Digambaras and Advaitinis etc. [97] They were known for their penance, strict religious observances and character. Celebacy was strictly insisted upon and any one who slipped in its observance was removed from the Matha.[98] A number of inscriptions lay down this rule and state that such of those who were not strict in these things were to be driven out. An inscription from Morigere, for example,

tells us that the ascetics of the place should strictly maintain their character. M The record says that it was a naishthika sthāna and the ascetics who are not naishthikas, i.e., not following the rules rigorously, could not stay in the place. It further says that those ascetics who moved away from the life of celebacy were to be driven out by the persons in charge of the nādu, and manneya and the ūrodeyas who were to install in place of those driven out, ascetics of the same santati (lineage), who followed a life of celibacy. The passage runs thus:

> intī-parigrahavellam devarggam tapodhanarggam
> besakeyd-umbaralli dustarum tapodhanarddandisi
> nadeyisuvar idu naishthikasthānam-illi naishthikar-
> allada tapodhanam-iralāgadu brahmacharyadim kettu
> nadeva tapodhanaram nādan-ālvarasum manneyanu
> Mōringere ya pannirvarūr-odeyaruv irddu
> poramadisiy-avara santatiya naishthikaren-iri-
> suvaru.[99]

Another record dated 1046 dated 1046 A.D. from Mailāra in Ālur taluk of Bellary district refers to this rule. It says

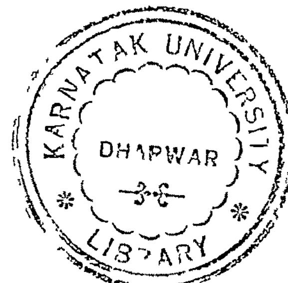
> ī-sthānakke mahājanam brahmacharyam-
> ulla tapasviyam nilisuvar brahmacharyam-
> illadaniddōdi kalevar...[100]

The tapōdhanas were required to study properly during their stay in the Matha. Otherwise, they were sent out of the Matha. A record from Sūḍi, dated 1060 A.D. illustrates this fact:

Goravar-Kk[ā]lāmukhar-nnaishthikar enisidodam
bhōgadol mūru porttum vara kānta-saṁkulaṁ
band-irade tadevadam viśva-vidyārthigal
bittradind-a porttum ōdutta-iradodam-
irisalkagadendum varādhiśvarar-end-ī.... [101]

The ascetics held a responsible position in the society. They wielded much influence on the people and advised them in many matters. For example, a Hoysala record of Vīraballāla II from Kudatini in Bellary district states that the Mummuridandas and others assembled together and resolved that in any difficulties in the village, the local officials should act according to the advice of the tapōdhana named Vishnukara-Brahmachāri. [102]

Another point to be noted in this connection is that there used to be more than one mathas in some places. For example, there were five Mathas at Balipura. [103] Obviously they were attached to four different temples. We come across many instances of this type.



We may notice here some details about one of the important Mathas in early Karnataka.

Kōdiyamatha

Kodiyamatha of the Kēdārēśvara temple was a renowned religious institution during 11th and 12th centuries A.D. It was a popular Matha of those days. It gained its importance as a centre of education and religious activities. It was situated in the southern part of the city called Balligāve, also ~~variously~~ known as ~~Balligave~~, Ballipura and Balipura. It is the same as the modern Belgāmi in Shimoga district.

It was one of the headquarters (rājadhāni)[104] of Banavāse-12000 province. It has been described as Mahāpattana[105], Anādipattana[106] Pattanagala tavarumane,[107] and the like in the inscriptions indicating the important position it occupied in those days. It is given a hallo of antiquity when it is described as the place where Pañchalingas were established by the Pāndavas.[108] It was a big town comprising of three puras, seven Brahmapuris, five Mathas, many temples like those of Dakshina Kēdārēśvara, Tripurāntakēśvara, Pañchalingeśvara, Nakhareśvara, Keśava, Jaina basadis and Buddhist vihāras. On account of the learned men, contented residents, and also the wealth of the place, the poets have compared this

place with the cities of gods viz., Amarāvati, Bhōgavati, Alakāvati etc. One of the inscription describes it thus:

<u>adu vibudhaikavāsam Amarāvatiya-ant-ati-bhōgi-sēvyav ant</u>

<u>adu pesarvettu rañjisuva Bhōgavati-purad-ante bhāvisalk</u>

<u>adu Dhanada-prasēvyav-Alakapurad-ant</u>

<u>ene Balligāveg a-</u>

<u>vudu padi pattanam negarda vārddhi-parita samasta-dhātriyol</u> [109]

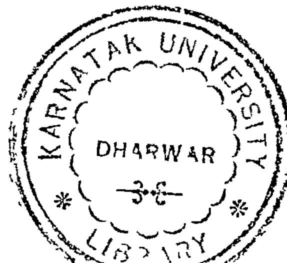
It is in this glorious city that Kōdiyamatha was situated. It was one among the five Mathas of this place. Three others were Hiriyamatha, Panchalingamatha and Tripurāntaka matha. The name of the fifth one is not known. Full details with regard to the date of the establishment of the Kōdiyamatha are also not available. It is known from the records that it belonged to the Kalāmukhas of the leneage known as Muvarakoneya santati of the Parvatāvali of the Śakti-parisha. The earliest reference to this Matha is in an inscription of 1094 A.D.[110] Scholars like A.Venkatasubbayya ascribe its foundation to about 1073 A.D.[111]

Kodiyamatha was situated near a tank called Tavaregere i.e., a tank of lotuses. It is also suggested that the Matha was named after a big sluice (kodi) of the tank Tavaregere. Inscriptions extol this place to a great extent. They call this Matha as a Kamatha i.e. a support of the whole world like the primordial tortoise (kamatha). It was like the milk ocean, which gave birth to Lakshmi or the goddess of fortune. It was an abode of Sarasvati. It was like Khechara loka (the world of gods) for it was surrounded by great learned men, who resembled Vidyadharas. It was the Mandara mountain covering the whole of the south. It was an abode of Bhavani with the righteous of brahmacharis.[112]

Kodiyamatha attached to the Kedaresvara temple was a place where the worship of Siva was conducted. People were thrilled by the worship of Siva and on account of this, it has been compared to a Kedara or a field where crops grow in the shape of the hairs of the human body standing erect from joy at the worship of Siva linga.[113]

This Matha was a centre of education. Instruction was given here to the students in various branches of learning. But the details such as the number of students that received instruction in that Matha or the number of teachers, that taught the students are not to be found in

the inscriptions. But we find references to the various subjects taught in the Matha and also grants made for the promotion of education. Four Vedas, i.e. Rig, Yajur, Sama and Atharva, and their angas were studied in this Matha. Grammar of various schools was taught in the Matha. It was a place where six systems of philosophy (darsana) viz., Nyaya, Vaisesika, Mimamsa, Samkhya etc. were taught. To these were added the Buddhist philosophy, Yogasastra of Patanjali and the philosophy of Lakulisa. It was a seat where 18 Puranas, Dharmasastras, Kavyas, Natakas and various other sciences were taught.[114] This Matha was appreciated by the rulers and officials and grants were made lavishly for its maintenance. A few examples may be given in this regard. King Bhulokamalla Somesvara III of the Chalukya family made a gift of village Tadavanale for the repairs of the temple, worship of the god and for the ascetics.[115] Kalachuri Bijjala II is stated to have made a grant of a village for the Matha in 1162 A.D.[116] Kesava dandanayaka an officer under Rayamurari Sovideva, made grant of the village Chikkakannugi for the service and worship of the god Kedaresvara, for the repairs of the temple, for feeding the ascetics and for educational purposes.[117] It is known from a record dated 1175 A.D. that the Kalachuri king Sankamadeva made grant of a village Kiruballigave free from all imposts for the worship of the god Kedaresvara and for repairs of the temple, etc.[118]



Another record dated 1192 A.D. refers to a gift of village to the Matha by the Hoysala Ballāla II.[119]

Kodiyamatha was a famous charitable institution. Food was freely distributed to the poor, the destitute, the lame, the blind and the deaf (dīnānātha-pangv-andha-badhira). The dancers and musicians (vaitālika), and all those who offered services in the temple were also given handsome grants.

Medicines were supplied to the sick persons. The relevant passage runs thus:

> dinanātha-pangv-andha-badhira-kathaka-
> gāyaka-vādaka-vamśika-narttaka-vaitālika-
> nagna-bhagna-kshapanakai-kandi-tridandi-
> hamsa-paramahamsādi-nānā-deśa-bhikshuka-
> Janāmvaryyanna-dāna-sthānamum nānānātha-
> rogi-Jana-roga-bhaishajya-sthānamum sakala-
> bhutābhaya-pradhāna-sthānamum-āgi Kodiya-
> mathav irppud-ā[120] .....

On account of these, this place was considered as a place of security for all living beings.

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7. Ibid., XV, No. 72.
8. EC., VII, Sk. 185.
9. SII., XV, No. 631.

   Brahmananda-svamigalige kotta

   Brahmapuriya bhumi
10. ARSIE., 1933-34, Bk. No. 61.
11. SII., IX, No. 98 (1044 A.D.).
12. KI., IV, p. 107.
13. EC., VII, Sk. 123.
14. KI., II, p. 105 ff.
15. ARIE., 1953-54, Bk. No. 198.
16. KI., IV, p. 107.
17. EI., XXXIV, p. 39.
18. JBBRAS., XV, p. 388 ff.
19. EC., VII, Sk. 123.

   anavarata ati-pritiyim dandanatha mani-

   mandanam| tat-puravaramam

ati-mridula-tulika pron nata mancha-
lasad-visala-payyaladi
sahita-sadano pakarana san-
tati-sahitam vipra-tatige kottan amogham

20. KI., II, p. 64 (1122 A.D.).
21. SII., XV, No. 72 (1186 A.D.).
22. EI., XV, p. 77

bhatta-bhagam-adodam murggaruvanam tiruvar-
a-bhumiyamuman avarildu keriyal-ondum
kshudr-opadravam-agal-iyade sva-dharmadim
pratipalisuvaru

23. Ibid., p. 76.
24. SII., XX, No. 144.
25. EC., XIII, Hl. 45.
26. EI., XV, p. 75 ff.
27. BKI., I, No. 96.
28. KI., IV, No. 54, p. 107.
29. BKI., I, No. 83 (1.19).

manya-brahma purige Chandayya bhattopadhyayargge
dharapurvakadinde Bachimayyasettiyara maga
Kalidasayyam bitta doniyanela mattar-aivattu...

30. BKI., No. 88.
31. EC., XII, Ck. 36.



32. ARSIE., 33-34, Bk. No. 161.

33. EC., VI, Tk.43 (1210 A.D.).

34. JBBRAS., XII, p. 32.

35. KI., II, p. 70. 1.47

bhumiyanisum devara brahmapuri brahma

narige svayam vasatiyagi umbaru

36. SII., XV, No. 631.

37. Ibid., No. 647

'srimatu Yingaleesvarada Chandanageriya

Gopaladevara brahmapurige sarvvana-

masyavagi bitta mattar ippataidu

38. Mysore and Coorg from Inscriptions: p. 77.

39. EI., VII, p. 25 and also see Ibid XVI, p. 87.

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42. EC., VII, Int. p. 8 (n.2)

43. The common ancestry of Rastrakutas, Chalukyas and Kadambas, p. 87.

44. Kadamba kula, p. 286.

45. Indian Culture through the ages, p. 243.

46. Administration and Social life under Pallavas, p. 186.

47. SII., XX, No. 99.

48. Ibid., No. 154.

49. EC., XII, Si. 23.

50. HAS., VIII, p. 7.

51. EI., XIII, p. 333 (1.71).

52. SII., IX, p. 101 (1.53).

53. EI., XV, p. 89.

54. Kannada Nādina Śāsana Kavigalu, p. 35.
Also see EI, XVI, P 84

55. SII., XX, No. 99.

56. Ibid., No. 154.

57. Kundangar: Inscriptions in Northern Karnatak and Kolhapur State, p. 75.

58. EC., XII, Si. 23.

59. Indica (2) 1965, p. 102.

60. EI., XIII, p. 329 ff.

61. EC., III, Md. 113.

62. MAR., 1935, p. 115.

63. BKI., I, No. 148.

64. EC., VII, Sk. 94.

65. HAS., VIII, p. 15.

66. SII., XX, No. 99.

67. Majumdar.A.K: The Chaulukyas of Gujarat, pp. 213-15.

68. An instance may be cited here. It is known from a record from Hūvinahāge that one Daṇḍanāyaka Dāsimarasa made a grant which the Ūroḍeyas, the

Ghatikasthana and the Agrahara Purinabage had to protect.

69. HAS., VIII, p. 15 (1.172).
70. Ibid., p. 16 (11. 204-06).
71. Ibid., p. 15 (1. 196).
72. Ibid., p. 43 (11. 33-34).
73. IA., IV, p. 333.
74. Epigraphical Glossary, p. 201.
75. EC., VII, Sk. 16.
76. ARSIE., 33-34, Bk. No. 114.
77. SII., XX, No. 40.
78. SII., XV, No. 37.
79. EC., VII, Sk. 197.
80. Ibid., VIII, Sb. 262.
81. Ibid.,
82. Ibid., VII, Sk. 197.
83. SII., IX, No. 80 (1018 A.D.)
84. Inscriptions from Madras Presidency, Vol. I, p.272.
85. SII., IX, No. 135 (1071 A.D.).
86. EI., XII, p. 290.
87. EC., VII, Sk. 74.
88. SII., XX, No. 40.
89. EI., XV, p. 89 (1.43).
90. SII., XX, No. 83.
91. EI., V, p. 22.

92. ARSIE., 33-34, Bk. 114.

'Srīmajjōgeśvara-matha vidyārthi-tapōdhana.....

...dolirppa māniyar-eśan-āchchādanakke

93. SII., XX, No. 40.

94. Ibid., No. 83.

95. EI., V, p. 22.

96. EC., VII, Sk. 94.

97. Ibid., Sk. 126.

98. EI., p. 290.

99. SII., IX, No. 101 (11. 56-59).

100. Ibid., No. 102 (11. 32-33).

101. EI., VI, p. 90 (V. 14).

102. SII., IX, No. 327

....neredu mādid-āgneya śāsana

entendade ūrige anyāya-avāntaraban

dadam sthānikaru tapōdhanara sammata

nadevant-āgi bhūmiyanu.....

103. EC., VII, Sk. 99.

104. EC., VII, Sk. 94.

105. Ibid.,

106. Ibid., Sk. 100.

107. Ibid.,

108. Malwad, S.S.: Karnataka Sahitya Samskriti Darsana, p. 144.

109. EC., VII, Sl. 100.

110. Ibid., Sk. 94.

111. Malwad.S.S: Karnātaka Sāhitya Samskriti Darśana, p. 144.

112. EC., VII, Sk. 100 (1129 A.D.)

Mattam ā-matham Kamathananante sakala-janādhāramum
Purushasimhanante hiranya-kaśipu-dāna-samśobhitamum
Kurukshetradante Sarasvati-vilasitamum
Khachara lōkadante vidyādharādhiśvara-parivritamum
Mandāra-mathha-mahīdharadante sarvva-dik-sārabhutamum
Vasudēvanant-akrurōkti-śravana-ramaniyamum
Bhavāni-bhavanadante brahmachāri-sadāchāra-sambhāvitamum
vivekayante vidyābharana-virachita-saundaryyamum
Gōdāvari-tirthadante Gautamāryya-parichāryyā-
parikaramum-enisi sogayisuvud-ā-mathada..

113. Ibid., Sk. 102.

dakshina-Kedāra-Sthānamum Śiva-linga-pūjā-
pulaka-sasya-sa-rasa-kedāra-sthānamum
naishthika-brahmacharya Śiva-muni-jananusthāna
nishthita-sthānamum...

...

114. Ibid.,

Rig-Yajuo-Sāmārtharvva-Chatur-vvēda svādhyāya sthānamuṁ Kaumāra-Pāninīya-Sākatāyana-Śabdānuśāsanādi-byākarana byākhyāna-sthānamun Nyāya Vaiśēshika Mīmāmsa-Sānkhyā-Baudhādi-shad-darśana-byākhyāna-sthānamum Lakula-siddhānta-Patañjali-yōga-śāstra-byākhyāna-sthānamum aṣṭhādaśa purāna-dharmma-śāstra-sakala-kābya-nātaka nātikādi vividha-vidyā sthānamum .....

115. Ibid., Sk. 100.

116. Ibid., Sk. 102.

117. Ibid., Sk. 92.

118. Ibid., Sk. 96.

119. Ibid., Sk. 105.

120. Ibid., Sk. 120.

CHAPTER VII

SOME IMPORTANT AGRAHARAS

We have tried to study till now the general nature, functions and the working of the Agrahāras in ancient and mediaeval Karnataka. We now propose in this chapter, to describe some of the famous Agrahāras which flourished in Karnataka during the period of our study. Fortunately for us, inscriptions provide good many details about many Agrahāras. Though of course most of such details and descriptions are of a conventional type, they do give us a fairly good idea of these Agrahāras. This chapter thus provides practical examples for the critical study contained in the previous chapters.

GADAG

Gadag, a taluk headquarters in Dharwar district of the present day was an ancient Agrahāra. In inscriptions it is variously called Kardugu, Kratupura, Kritapura, Galdugu and Kaldugu. Its antiquity is indicated by a number of inscriptions found in and around this place and also the architectural monuments like the temples of Trikutēśvara, Sarasvati and Viranārāyana. Historically, the antiquity of Gadag can be traced to the Rashtrakūta period. But, legendary sources associate this place with Janamējaya. It is stated in a lithic record that this king Janamējaya performed a sarpayāga here and at that time he granted this place to the brāhmanas. The passage runs thus:

> asti dakshināpathē Belvala-triśatamadhyē
> krutukō nāma mahāgrahārah yah kila sakala-
> bhūpāla-chūdāmaninā Pandukula-tilakēna
> mahārāja-Janamējayēna sarpayāgē tapōvidyā-
> vritta-sampannēbhyah nānā-gōtrēbhyah dvā-
> saptatryai brāhmanyēbhyah dattah...[1]

The above story explains the meaning of the name Kratupura as the city where the sacrifice was performed.



But the place actually appears to have got its name through a plant known as Galdugau or Gajaga (Guilandina bonducella Lin),[1a] as it is commonly known. The places getting names from the plants was a common feature in early days. Annigēri, for instance, gets its name from Hanni, a kind of grass. Narugunda also owes its name to a type of fragrant grass. Mulgunda, was also so called because of the thorny plants around the place.

Geographically, Gadag was situated in the territorial division Belvola-300 which was a part of Kuntala. This division comprised of the most of Dharwar district excluding some southern areas, the southern parts of Bijapur district and eastern and north-western parts of Raichur and Belgaum districts respectively. Other noted cities in this division were Annigēri, Lokkigundi, Kuknūr, Sirsangi and others. Situated in the heart of the famous kingdoms like those of the Rāshtrakūtas, Chālukyas and the Sēunas, Belvola played an important role in the history of the early Karnataka and naturally therefore it figures very frequently in the inscriptions. Poetic descriptions of this area are also not wanting. For example: a record says

Ileyemba satiya kuntala
kalāpdantesedu Kuntaladēśa-
kkalavatta chinna pūvene
belagidudolgvalavenippa Belvoladēśaṁ....[2]

In the period under study, Gadag does not seem to be an extensive Agrahāra. This is indicated by the number of Mahājanas of this place which was seventy two in number. In the contemporary Agrahāras like those of Kuknūr and Lokkigundi, the number of Mahājanas was as big as 1,000. The Mahājanas of Gadag also were noted scholars, well versed in various branches of learning. An inscription extolls them as follows:

samasta-vēda-vēdānga-mimamsā-smriti-purāne-tihāsprangatah sarvva-śāstra-vikhyātāh yajana-yājan-ādhyana-ādhyāpanā-dāna-pratigrahana-shatkarmma-niratāh mahārāja-Janamējaya sarppayāgatvrwijah sakala-kalākuśala .... śri Trikutēśvaradēva-śri-pāda-padmarādhakāh śri Viranārāyanadēva-śri-pāda-prasād-āsādita-samasta mahimānō-dvijānmāna ....[3]

Being learned, they were the donees of the Agrahāra Kardugu. Being the owners, they were the trustees of the grants; they took part in the administration of the place. They were entitled to make grants to the temples. Here, an inscription from the same place refers

to the Mahājanas of Gadugu as making grant of gold, fields and flower gardens to Svayambhu Trikūteśvara.[4]

In the same way, they made certain grants to the temple, tank and a satra of the place.[5] As they were like the trustees of the grants, grants that were made, were entrusted into their hands. For example a Kalachuri inscription of Sankamadēva refers to a yōgi named Sahajānandadēva who made grant of land to the temple of Svayambhu Mādhavēśvara of Kratupura, and this was entrusted into the hands of the Mahājanas of the place.[6]

Not only this; they had their voice in the matters of administration also. These Mahājanas participated in a meeting held with regard to the settlement of revenue and other affairs. One such instance may be quoted here. An inscription dated 918 A.D. refers to Mahājanas participating in the settlement of revenue of Battakere along with Mahāśrimanta, the governor of Belvola.[7]

Another interesting instance may be worth mentioning here. A record, dated 1008 A.D., of Irivabedanga Satyāśraya refers to the seize of Kaldugu. The record being damaged, the details cannot be made out. But it appears that a person named Śōbhanayya proved himself to be a traitor to the king whose officers naturally demanded the surrender of this person. Obviously this person had taken shelter in or belonged to this Agrahāra. In this connection Kaldugu was laid sieze to. It seems however, that the Mahājanas

did not surrender him.[8]

The Agrahāra was a religious centre and a city of temples. Among the more famous of the temples we see today in Gadag are those of Trikūṭēśvara and Sarasvati and Vīranārāyana. But inscriptions refer to many more. For example, Sōmanātha, Yamēśvara, Mādhavēśvara, Svayambhu, Śankaranārāyana, Mallikārjuna and the like. The Trikūtēśvara temple appears to have gained prominence from a very early period. Inscriptions record a number of grants to this temple by various persons. For example, a Mahāmaṇḍalēśvara named Indrakēśi made gift of land to the god Trikūtēśvra. The record is dated 1185 A.D.[9] Rāyarasa, a Mahāmandalēśvara is said to have made grant of land to the same deity.[10] Grant of gold, fields and flower gardens was made to the above mentioned deity by the Mahājanas of the place is known from a record dated 1213 A.D., of Gadugu.[11] Another record dated 1226 A.D., mentions a grant of two golden banners made to the temple mentioned above by Chandavve, the daughter or disciple of Kriyāśakti paṇdita.[12]

The temple of Śankaranārāyaṇa attracted people from

outside also. In about 1101 A.D. it received a grant from the Mahājanas of Lokkigundi.[13] This temple is said to have been built by Māddimayya-nāyaka during the time of the Chālukya king Vikramāditya VI. The record also registers gifts of land and money made by him for the worship of god and also for the upkeep of the tank and the Satra.[14]

Another epigraph dated 1037 A.D. refers to the gift of land to the god Traipurusha and Bāraha-Nārāyana by Māddimayya-nāyaka.[15] Yet another epigraph refers to gift of gold and land made to god Bhogōśvara of the place.[16]

These temples were headed by ascetics of the Kālāmukha sect, who were known for their learning and character. To give examples, Kriyāśakti-pandita was the one who was the āchārya during the period of western Chālukyas. He is mentioned as the āchārya of Svayambhu Trikūteśvara of Galdugu.[17] The Siddhānti Chandrabhūshana pandita seems to have succeeded Kriyāśakti-pandita. A Sēuna record dated 1213 A.D. refers to Kriyāśakti-pandita, who has been mentioned as the disciple of Chandrabhūshana pandita.[18]

Gadag was an educational centre also. More particulars have not been found in this regard. But we find the grants made for Bhattavritti and Chhattravritti. This indicates that provision was made for education in that place.

Gadag is a place of significance in the literary history of Karnataka. The god Viranarayana who is continued to be worshipped till today was the aradhya-daiva of the poet Kumarvyasa of the century. He wrote the famous Kumaravyasa Bharata at the feet of the god himself. This poet is referred to in an inscription dated 1539 A.D. of the Vijayanagara king as being blessed by this god:

Kavi Kumaravyasange prasannanada
Gadugina Sri Vira-Narayanana sannidhiyalli..[19]

Thus from at least the beginning of the 10th century till the late mediaeval period, Gadag maintained its importance as an educational and religious centre.

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References and Notes

1. S.H.Ritti: The Glory that was Gadag in K.L.E. Society's College of Arts and Science, Miscellany, p. 21 ff.
1a. Kittel: Kannada English Dictionary, p. 517.
2. Karnataka Bharati: p. 80.
3. The Glory that was Gadag, op. cit., p. 21.
4. ARSIE., 26-27, Bk. No.9.
5. Ibid., 32-33, Bk. No. 188.
6. Ibid., 26-27, Bk. No. 11.
7. Ibid., 32-33, Bk. No. 184.
8. Ibid., Bk. No. 179.
9. Ibid., Bk. No. 3.
10. Ibid., Bk. No. 6 (1219 A.D.).
11. Ibid., 26-27, Bk. No. 9.
12. Ibid., Bk. No.1.
13. Ibid., 32-33, Bk. No. 186.
14. Ibid.,
15. Ibid., 26-27, Bk. No. 13.
16. Ibid., Bk. No. 15.
17. BKI., pt. I, No. 150.
18. ARSIE., 32-33 Bk. No. 181
19. Ibid., 26-27, Bk. No. 14.

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HAVERI

"elamavindabja-shadangan-alikula-jhankāradim sārapumsko-

kila mandra-ravadim [pum]baleya savalinim sutti parvvattukōdya-

chchlamam tā[ldi]rdda pūgīvenādi-neleya tōtamgalim kāytaţengim

phalamam pērirdda rambhāvanadin-esevavudyāna lakshmi nivāsa"[1]

This is the picture of Hāvēri as painted by an unknown poet of an inscription of this place. Though a panyguric, it is indicative of the prominence, Hāvēri enjoyed in the early days.

Today, Hāvēri is a taluk headquarters in Dharwar district. Formerly, the taluk offices were housed in a near about village known as Karajgi. In the mediaeval days however, it was situated in a division known as Bāsavūra-140 which was a part of the bigger division of Banavāsi-12000, which again was a part of Kuntaladēśa. On the basis of epigraphs the antiquity of this place can be traced back to the 10th century. It is mentioned in a Rāshtrakūta record of this period. But, legends take

back the antiquity to a still earlier period. As stated in a record from this place, it was Naḷa of legendary fame who built this city and made it an Agrahāra. There is a tank near this place which is known as Heggere or the Big Tank. The hero Naḷa is associated with this tank also.[2] The passage indicating such association is not very clear but, it seems to state that Naḷa found it to be an auspecious place and built the city here. That is why it is mentioned in some inscriptions as Naḷapuri.[3]

Inscriptions refer to this place by various names like Pāvari[4], Hāveri[5], Hāhari[6] and even Hāvēri.[7] In the legendary fashion again, the meaning of this is explained in an inscription.[8] It is stated that once a serpant came across the flowing water and Naḷa considering it an auspecious spot built a tank here. On account of this tank the place came to be known as Hāvēri, which is a combination of hāvu i.e., serpant, and ēri i.e. tank (embankment).

Hāvēri is referred to as a Mahāgrahāra[9] and Anādi[10] Agrahāra indicative of its antiquity and its importance. But, historically speaking, it appears to have been converted into an Agrahāra in 1067 A.D. as an inscription of this date ascribes this act to Chālukya Sōmēśvara I.[11]

From then on, till the days of the Seunas, a number of inscriptions extol this place as a famous Agrahāra. It however appears that after sometime the Agrahāra fell into bad days, probably during the struggle for power between the Hoysalas and the Seunas. It was revived by Chāvundarāya, an officer under Seuna Kannara.[12]

As expected in an Agrahāra, the Mahājanas of this place were learned in various branches of study. They were 400 in number. As a record tells us, ~~that~~ they were proficient in the Vēdas, Logic, grammar, Purāna, Kāvya, Nātaka and so many other subjects. The relevant passage runs thus:

"anēka tarkka vyākarana purāna kāvya nātaka bharata vātsāyanādi vidyāsārasāra vichāra chaturānanarum paravādi kumbhi-kumbha-sthala vidārana prachanda panchānanarum...nyāya vaiśe-shika sānkhyā bauddh ārhata mimamsaka-prabala shaddarshana sarōvara virājita rājahamsarum-bhārati karnnavatamśarum... sakala vēda-vēdāngopāngāsthadaśa purāna vēda dharmma-śāstra-bhu-bhrutkrīda kunjararum....[13]

The assembly of these Mahājanas is referred as a sabhā and it is described as an abode of god Brahma himself.

brahmāvāsam-aśēsha-vēdanilayam vidyādhar-
airāvritam prithvīmandala mandanam Nālapuri-
rājaddvijānām mahat-prakhyāta pratibhāpara
pravibudha-prāmānika-praśnika-prastutyam
prativāsaram pratimuhuh prōdyatsabhā-mandalam[14]

It was in fact an abode of Sarasvati. The poet describes thus:

vāk-kāntākula-mandiram sukhavaham vāgbhāmini-
bhūshanam
vāgmukhyāmukha nūtna ratna mukuram vāg-
vaibhavam śōbhate[15]

By their learning and scholarship the Mahājanas commanded the respect of the members of the royal families and the officials. A record of Bhūlōkamalla Sōmēśvara III, speaks of a renewal of a grant made by after washing the feet of the Mahājanas of this place.[16]

As the heads of the Agrahāra village, their presence was required by the donors while making grants. To give an example here: an inscription of Chālukya Taila III

records a gift of money income made to the temple of Siddhēśvara in the presence of the 400 Mahājanas of Hāvēri.[17] It is disclosed in a record of Hoysaḷa Vīraballāla that a gift of money made by one Surigeya Perumāḷeyaṇṇa to one Gaḷatige Malli-seṭṭi for a perpetual lamp in the temple of the god Siddhāntadēva in the presence of the 400 and others.[18]

There are instances to show that on certain occasions the Mahājanas themselves made certain grants jointly with some officers. To quote an example here - a record of Kalachuri Sōmēśvara refers to gifts of taxes made by Māyi Chamūpa and 400 svamis for worship of the god Siddhēśvara.[19] Another epigraph from Kabbūr gives reference to Mahāmaṇḍalēśvara Haripāladēva and the 400 Mahājanas who made grant of land to a lady named Vachchambāryye, who has been mentioned as the daughter of Lokki-seṭṭi.[20]

Experts as they were in various śāstras, they could wield śastras or weapons also with equal compitance when occasions arose. A record praises them as those who could put down even the strongest enemies.

Vēdārthha krama-mantra-tatva-niratar
nānā kalā-kōvidar-vidyā-bhūshita-paṇḍita-
pratatiyaṁ sanmārggadind-ārchipar
dōrddaṇḍāri-janaughamaṁ muriyalum
pratyēka-vīradhvajar-prodyadvandi Kadambamaṁ
tanipalum prakhyāta nālnnūrvaru ..."[21]

The Mahājanas took active part in administration also. On one occasion, they granted the Heggadike of the office of Heggade of Āluru to an individual named Muddada-Chandi-Seṭṭi.[22] Similar distinction was confirmed by them on Lakki setti by granting him a similar office of Kabbūru.[23]

Hāvēri was situated in a strategic area very near the borders of the Sēuṇa and the Hoysaḷa kingdoms. Consequently, it witnessed a number of battles in the 13th century. They used to be many cattle raids and border fights also. It was the responsibility of the Mahājanas to protect the place from such dangers. They used to encourage the young men of the place to fight for their village. When some of the heroes so fighting lost their lives in the battles, they would honour them by erecting

memorials and maintained the dependents of such heroes, by making handsome grants. For example it may be noted that in a record of Sēuṇa Singhana a person who received this honour is described as a servant of the Mahājanas. They made a grant on another occasion in memory of Sōveya-Nāyaka who fell fighting in a battle at Kabbūri.[24] Significantly the grant is described as Nettarugeḍu i.e. the grant made in recognition of the blood spilt by the heroes for a noble cause. Many a hero from Hāvēri appears to have lost his life in such battles. For example a record from Hāvēri refers to the death of [Mā]ḷeya of this place in a battle at Banavāse.[25] Another hero Jōya Nāyaka by name led the Sēuṇa army against the capital of the Hoysaḷas and died fighting.[26]

Hāvēri was a noted religious centre. Many temples came to be built in this place of which Siddheśvara is prominent. In fact, it is the only surviving temple today in this place. Other temples that are mentioned in the inscriptions are those of Gōpāla, Indreśvara, Vināyaka and the like. Many other inscriptions of later period record, numerous grants made to this temple on various occasions.[27]

By the side of this temple is today seen a smaller



dilapidated shrine with the figure of the deity Narasiṁha. Though the temple appears to be as old as Siddhēśvara, it is curious that no inscription of this place makes any reference to this temple. The temples of Vināyaka and Gōpāladēva are not to be traced at all. Some inscriptions refer to a Jaina monastery also (Jinamandira). But, no structure of this description survives today.

Reference has been made to Heggere, or Hiriyakere or the big tank of the place.[28] As stated earlier, its construction is ascribed to king Naḷa of epic fame. As the legend goes, Nala came here for hunting (Mṛgayā-nimittaṁ) and took a fancy to construct a tank here. This tank is referred to in as early a record as that of 1067 A.D. belonging to Chālukya Sōmēśvara I.[29] In course of time it received a number of grants from various people.[30] But as a record puts it, they were discontinued for some reason or the other. In 1134 A.D. however, they were renewed by the Kadamba chief Mallikārjuna.[31] This tank was considered as a holy place also. One of the inscriptions of this place tells us that an officer Heggade Rudradēva came here for bath on the Uttarayāna Sankramaṇa day.[32] It may be noted that this practice of taking a dip in this tank on this auspicious day is seen even today among the people of Hāvēri and near about areas. In the eyes of a

poet of an inscription of this place there is nothing to be at this tank in sweetness, coolness, purity and beauty. In the eyes of the poet:

inivala kūtadante ruchi chandraka-
rāṁśuvinante tanpu Bā-

nana kritiyante sarppalaghu chandanadante
sugandha-bandhuraṁ

munikuladante nirmala-enippa jalaughadhinoppi
torppinān-

tana-menisirdda Hāvariya heggereyaṁ
Nalachakravarti māḍidaṁ 33

Thus this Agrahāra of Hāveri surpassed even the heavenly cities like Bhōgāvati and Alakāpura.

puruhūtana puradolma-

chcharisuvudidu Bhōgāvatiya bhōgamanure mān-

karipu/Kuberanalakā

puradalakama nadasi koydudu chelviṁ ...[34]

References and Notes

1. Prabuddha Karnataka Vol. 41(ii) p. 66.
2. Ibid., p. 63.
3. Ibid., p. 64. Also see ARSIE., 33-33. Bk. No. 102.
4. ARSIE., 32-3. Bk. No. 104.
5. Ibid., Bk. Nos. 77, 87, 80.
6. Prabuddha Karnataka, op. cit., p. 64.
7. ARSIE., 32-33, Bk. Nos. 85, 89.
8. Ibid., Bk. No. 103; And also see Prabuddha Karnataka op.cit., p. 64.

   hariva hari nīrgge yaddaṁ baraluragam kaṇḍu
   Nalanadaṁkaṭṭise nirbbharadiṁ Hāvēriyenāḍu paramārthaṁ
   nāma-māḍudākritayugadolu
9. Prabuddha Karnataka, op. cit., p. 64. ARSIE., 32-3, Bk. No. 102.
10. ARSIE., 32-3, Bk. No. 98.
11. Prabuddha Karnataka, op. cit., p. 64.
12. Ibid., p. 73.
13. Ibid., p. 68 ff. ARSIE., 32-33, Bk. No. 104.

14. Ibid., Bk. No. 102.

Prabuddha Karnataka, op. cit., p. 69.

15. Ibid., No. 83.

16. Ibid., No. 104.

17. Ibid., No. 80.

18. Ibid., No. 88.

19. Ibid., No. 79.

20. Ibid., No. 119.

21. Ibid., No. 102

Also see Prabuddha Karnataka op. cit. p. 68.

22. ARSIE., 32-33, No. 106.

23. Ibid., Bk. No. 118.

24. Ibid., No. 120.

25. Ibid., Bnk. No. 76.

26. Ibid. Bk. No. 77.

27. For example, a Seuṇa record of this place mentions a gift of money made by a person named Jōyidēva-Nāyaka, for a perpetual lamp in the temple of Siddhēśvara of the place. (ARSIE., 32-33, Bk. No. 89). A Hoysala record mentioned above refers to a grant of money made by Surigeya Perumāḷeyaṇṇa to the God Suddhāntadēva of the place (ARSIE, 32-33, Bk. No. 88).

28. ARSIE., 32-33, Bk. No. 103.

29. Ibid.

30. A record dated 1157 A.D. refers to a gift of money made by an officer named Rudradēva to his tank Hiriya-kere (ARSIE., 32-33, Bk. No. 103). Gift of taxes made to this tank, by another officer Ratnabhaṭṭa is referred to in the same inscription.

31. Ibid., No. 104.

32. Ibid., No. 103.

33. Prabuddha Karnataka, op. cit., p. 72.

34. Ibid., p. 65.

ITTAGI

Sakala-dvīpa-kalāpamam miguva Jambūdvīpa-
dolu kīrtti-ve
ttu karam Bhāratavarsham-irppud-adu varsh-
ōtkrishtam-amt-alli vi
śva-kulā-samkula-janma-bhūmi bhuvana-śrī-
ramya-ha[r]myāgara-chū-
likey-irkkum bahu-dharmma-dhēnu-nivahakk
-edum-bolam Belvala [1]

Nareyamgal-panneradum
dhar-āmganā-tilakam-enisi Belvala-nādolu
karamoppi tōrkkum-avarol
dore-vetta mahā-a grahārav-Ittagey-esegu [2]

The above verses describe the location of the Agrahāra Ittage, in a poetic fashion. As these verses put it, it was a village situated in a small division of Nareyamgal-12 in the famous Belvola-dēśa, which was a part of Kuntala comprising roughly ancient Karnataka. Belvola, as we have seen, covered parts of Dharwar, Belgaum, Bijapur and Raichur districts. Nareyamgal, the headquarters of the 12 villages is modern Naregal in ~~Ron~~

Rōṇ taluk of Dharwar district about three miles to the east of Itgi. Today, Iṭgi, the ancient Iṭṭage is a small village in the Yalburga taluk of Raichur district.

Iṭṭage is a place of antiquity. From the days of Chālukyas of Bādāmi till the late period in history, it was a famous and flourishing town. Perhaps it prospered best in the period of Chālukyas of Kalyāṇa, when a general Mādhava by name, bestowed his attention on this place and constructed an excellent temple of Śiva. A poet of these days called this temple, the emperor among temples (Dēvālaya-Chakravarti) and even the modern scholars of Indian art and architecture agree with this author when they look at this temple.

Judging from the provenence of the record, in this place, it is possible to presume that Ittage was a famous place even in the days of Chālukyas of Bādāmi.[3] During the reign of the Rāshṭrakūṭas, Kṛishṇa III, presented the whole of the Beḷvola province along with some other areas to the Ganga chief Būtuga, the governor of Talakāḍu in recognition of his services and his heroism in the famous battle of Takkōlaṁ, which the king fought with the Chōḷas. Since then, Beḷvola and adjoining regions came to be governed by the Ganga chiefs.[4]

When exactly this place was turned into an Agrahāra is not known. But surely by the date of the famous inscription of Chālukya Vikramāditya VI in this place viz., 1112 A.D. it had been an established Agrahāra. In the words of the poet:

Idu Kanak-ādriy-aṁte vibudhāśrayam-int-idu
nōda nāga-lō
kada vol-ananta-bhōgi-jana-sēvita-int-idu
dugdha-vārddhiy-am-
dade purushōttamā-sthiti-karaṁ Dhanad-āchalad-
aṁdadiṁdam-iṁ
tiduve Mahēśvarāvāsatham-ennadar-āro tad-
agrahārama [5]

In hyperbolic terms indeed he compares it to the Kanaka or golden mountain, since both gave shelter to the vibudhas meaning the gods in relation to the mountain and the learned brāhmaṇas in relation to the Agrahāra.

The Agrahāra was humming with activities befitting these brāhmaṇas.

Kali-ma sak-ārtha-dhūmam-enis-irlda negartteya
hōma-dhūmam-a
ggalisi nacha(bha)ṁ-baraṁ milirddu(rdu) naka-
nadī-prachura-pravāha-saṁ



valana-vilāsa-Yāmuna-jalōdgamamam mige
jannav-irppa bhū-

vale(la)ya-vinuta-vipra-vararimd-esed-
irppud-ad-etta norppadam

Avarindam vēda-vidya-latike nimirddu(rdu)d-ā
brāhmana-jyestharim bhū-

bhuvanam vēd-ōkta-margg-anugam-enisidud-ā
bhūmi-dēvarkkal-old-ī

k[k]uva nānā-havya-samdōhamane sura-ganam
ārddu komd-irppud-ā vi

pra-varar-ppechchalke perchchitt-atividita-
para-brāhmam-ā bharma-vamśa[6]

The poet indicates that the Vedic studies themselves reached a new dimension because of the scholarship of these brāhmanas.

There was no branch of learning which was not mastered by the 400 brāhmanas of the place. They were in fact the very embodiment of scholarship. To quote the passage here:

Sakala-vyākaranamgalum vividha-vēd-
ārthamgalum mūrtti-gom

du kalā-śāstra-samētam-olāgise tammam
brahmavidyā-viśē

shakar-amalana-charitra-patrar-amala
jnana-rddhi-sampannar-i

sakala-kshonige pujyar-Ittageya nalnurvvar-
ddvijanm-ottamaru [7]

No sin touched them nor any blemish either. They all were busy in discharging their duties.

Anaghar-anavadyar-anupama
r-anekavidha-yajana-yajan-adhyayan-adya
pana-dana-sat-pratigraha-
vinutar-Ittageya viprar-a nalnnurvvaru [8]

Reference has been made above to the temple of Mahadeva constructed by Mahadeva Dandanatha, who was born in this place. In the eyes of the poet the gods themselves built it with the earth as the floor, the Kulaparvatas, as the pillar, the very directions, the walls and the nymphs of the quarters as the neatly carved sculptures and the very golden mountain as the pinacle. The description runs thus:

Dhare ramagam kula-parvvat-ali tala-
gambamgalu disa-bhitti-bhi-

tti ras-alamkrita-chitra-putrikeye(ya)r-
a dig-deviyar-ddegulam

giri-rajam Kanak-adri pom-galasam-
agalk-a Mahadevar-a

daradimd-ettisid-amte deva-kulam opp-
irkkum Mahadevana [9]

The golden pinacle of this temple was nothing short of the bright orb of the sun rising on the top of the Udaya mountain. This was the last word in the creative art and even the god Brahma could not think of creating such a master piece.

Dharani-vallabha-dandanayaka-siroratnam
Mahadevan-a-
daradim madisal-oppetoruva Mahadevesvaram
sapta-sa-
gara-sim-avani-madhya-deva-bhavanamgal
ellamoppakke tam
beral-ett-irldudu nodiv-imt-id-enikum tumga
dhvaj-abhogadim [10]

Glimpses of educational activities of this Agrahara can be gathered from scanty references to the grants such as, for the maintenance of the teachers, for the Khandika etc.. For example, the record mentions the grant of some gadyanas to the teachers who taught the students.[11] Mention is made of Rigveda-balasiksheya khandikā and Yajurvēda balasikshyeya-khandika. Grant of 120 golden gadyanas was made to the Mahajanas of the place

for maintaining these Khandikas from out of the interest accrued thereon at the rate of 1 pana per year for one gadyana. It was stipulated that this amount of interest viz. 12 gadyanas per year,[12] was to be paid to the two teachers obviously in charge of these Khandikas.

Thus it becomes clear that Agrahara Ittage was a prominent Agrahara in the mediaeval days.

References and Notes

1. EI., XIII, p. 44 (v.33).
2. Ibid., (v.34).
3. A record of Chalukyas of Badami has been discovered in the place. The record is badly damaged and no details are available.
4. Recently in 1968 a copper plate grant of Ganga Mārasiṁha has been discovered at Kukkanūr which is not far off from Iṭgi and which was also situated in Belgola.
5. EI., XIII, (v.35).
6. Ibid., (v. 38-39).
7. Ibid., (v.40).
8. Ibid., (v.41).
9. Ibid., (v.63).
10. Ibid., p. 47 (v.65).
11. Ibid., p. 49, (ll. 83-84).

//alli Ru(Ṛi)g vēda-bāla-si(śi)ksheya khaṇḍika 1 yashu(ju)rvēda-bāla-si(śi) ksheya khaṇḍika 1 ant-ā-eradu khaṇḍika naḍav-ant-āgiy-aśēsha mahājanaṁ nālnūrvrgge poṁge varshakke paṇa-vṛiddhiya-lekkade koṭṭa Lokki- gadyāṇaṁ

nūr-irppattu aṁkodolaṁ poṁgadyāna
120 ant-ā ponna varsha-vṛiddyiya
haṉneraḍu gadyāṇa nervvr-upādhyāyargge
nālnūrvvaru varsham-prati koṭṭu
naḍasuttaṁ barpparu

12. It is known from other sources that 10 paṇas make 1 gadyāṇa. c.f. BKI., ii, p. VI.

KONDAMGULI

The Agrahāra Koṇḍamguḷi of ancient days is the present village Kondguḷi in Sindgi taluk of Bijapur district. As many as eight inscriptions discovered here testify to the important position occupied by this village in 12th - 13th centuries. All these inscriptions refer to this place as an Agrahāra. We are not in a position to state how ancient this Agrahāra is. But since the earliest of the records found here is dated 1107 A.D.,[1] it is clear that by then it had been a famous Agrahāra. It may not be wrong to suggest that it was made an Agrahāra in about 11th century A.D. if not earlier.

An Agrahāra as it was, it was naturally a centre of education and these inscriptions give us a glimpse of the educational activities of this place. Two 12th century inscriptions mention a śāle[2] obviously denoting an educational institution. But, an inscription of 1132 A.D.[3] gives some more interesting details. Among other things this inscription records grants of land and money to the Mahājanas of the Agrahāra with a stipulation that the interest on the money should be utilised for maintenance of the teachers. Reference is made to three teachers who taught different subjects both at primary and higher level. For example, mention is made of a teacher who

was to teach Sūtrasamhitā and Piriya granthas. It has been suggested that this Sutra samhita is considered as a mistake for Sūta samhita which is a well known religious work forming a part of Skandapurāna.[4] What is denoted by piriyagrantha is not clear, obviously, the expression stood for some important works on Dharmaśāstra. Another teacher was to teach Samhitas, probably the Vēdas, Yājñavalkya Samhitā i.e. Yājñavalkya-smriti and some Kiriya granthas. What these Kiriyagrantha or small grantha stood for is also not definite. It has been suggested that they denoted Kāvyas and Nātakas.[5] But of course we cannot be certain about it. The third teacher used to teach the young children. He was to teach akshara (the alphabet), grammar and in particular Rūpāvatāra, a work on grammar meant for the children as the author Dharmakīrti claims. It is interesting to note that this work was very popular in the South in the 12th century. Another reference to this work is in a Tamil record of Chōla Vīrakēsarivarma.[6] Yet another inscription of Karnataka refers to this work. This inscription is from Tālagunda in Shimoga district,[7] which was also one of the most ancient and famous Agrahāras in Karnataka. It is also to be noted that though there was a difference between the teachers teaching different subjects in the sense that two of them taught the advanced subjects while

the third one primary, the remuneration received by all the three was the same viz., 20 vartaka-lokki-gadyānas each. It may be recalled that in one case at least a distinction was made between the teachers teaching higher subjects and those teaching elementary subjects as in the case of teachers at Kōṭavumachige.[8] Another noteworthy point is that only a few inscriptions mention the actual books studied in the early days. This inscription is one such.

The inscriptions in this Agrahāra speak of a number of temples in those days. Mention is made of the temple Sōmēśvara built by Kēśirāja daṇḍanāyaka, in the record of 1107 A.D.[9] A broken inscription from this place indicates that another temple, Jyōtīśvara by name, was also built by this officer.[10] The same officer was one of the donors of the grants to the teachers mentioned above. The inscription of 1132 A.D. referred to above mentions the temple of Kēśavadēva.[11] Mention is also made of yet another temple viz., Mallikārjuna.[12]

Koṇḍguli was obviously a fairly big place. This is indicated by the number of names of the bīdi, vīdi, or kēri (streets) of this place mentioned in the inscriptions. For instance, an inscription of 12th century

found on the wall of the Hanumān temple here speaks of four streets around the śāle (śāleya suttalum nālku bīdiyim) or the educational institution.[13] Yet another inscription[14] found outside this village speaks of Sūryavīdhi i.e., Sun's street; Sōmavīdhi, of the street of the Moon, Śāleyakēri, i.e. the school street and the Gōrava gēri, the street of the ascetics. The naming of the streets is itself quite suggestive.

Interestingly enough it may be seen that the inscription dated 1132 A.D. noted above refers to different types of coins like Varttaka-lokki-gadyāna and Kataka-priya-gadyāna. More important is the term Varttaka-lokki-gadyāna, which probably indicated that the coins have minted at or by or for the Varttaka i.e., the merchants. These remind us of Lokki-priya-śrāheya gadyāna, Lokki-achchina-gadyāna and Lokkigadyāna figuring in many other inscriptions. Obviously they refer to the gold coins issued from the mint at Lokkigundi i.e., Lakkuṇḍi. The exact nature of these coins is, however, not known. This rare type of inscription is reproduced below, important as it is for the study of the system of education in ancient Karnataka.

> Svasti Samasta-bhuvan-āśraya śrī-
> pri(pṛi)thvī-vallabha mahārājādhirāja
> paramēśvara paramabhattārakka Satyā-
> śraya-kula-tilaka Chāluky-ābhara-

na śrima ch-Chālukya -Bhūlōkamalladē-
vara vijaya-rājyam-uttar-ōttar-a
bhivri(vṛi)ddhi-pravarddhamānam-ā-chandr-ā-
rka-tār-ambaraṁ saluttam-ire Mahura-
da nelevīdinolu(lu) sukha-saṁkathā-
vinōdadiṁ rājyaṁ-geyyuttaṁ-iralu
śrīmach-Chālukya-Bhūlōka-varshada 7 ne -
ya Paridhāvi saṁvatsarada Pushyada
Paurṇamāsye Āditya-vā[ra]d-uttara-
yana-saṁkramaṇa-parvad-amdu śrīmat-sa-
rvvanamasyad-agrahāraṁ Komḍaṁgu-
ly-āśesha-mahājanaṁga[li](li)mge
śrīmat-Kē[śi]m(si)maya-daṁdanāyakaruṁ Ga-
ṇapati-daṁḍanāyakaru[m]kūdi vidyā-[dā]-
na-nimittav-āgi Sūtra-sa[mhi]ta-piri-
ya-graṁthaṁgalaṁ(laṁ) pēlva(lva)v-upādhyāyarge pomna

vṛiddhiyale grāsa nadavaṁt-āgi
pomge tiṁgali(li)mge visaṁ na-
lkara vaḍḍiyalu koṭṭa vaṁṭaka-

lokki-gadyana 20 matta[m]
samhiteyum ki[ri]ya gramthamga-
lum(lum) Yajnavalki sahita pelva(lva)
upadhyayarge pomna v[ri]ddhiya-
le grasa nadavamt-agi pom-
ge timgali(li)mge visam nalka-
ra vriddhiyim kotta vartaka-lo-
kki-gadyana 20 mattav-aksha-
ra-vyakarana-Rupavataram-im-
t-intumam perdu va(ba)la-sikshe-
yam marpa upadhyayarge pom-
na vriddhiyale grasam nadavam-
t-agi pomge timgali(li)mge
visam nalka[ra] vriddhiyim ko-
tta vartaka-lokki-gadya-
na 20 I dharmavam mahaja-
namgalu(lu) nadasuvaru

srimatubha(mad-Bha)mdariga[m] Ramade-
va-nayakaru sauparna-

da tāṁbūla-dānakko(kke) poṁ[ge]
timgaḷi(ḷi)mge vīsam 4 [ra]vṛi[ddhi]-
yalu koṭṭa kaṭaka-priya-
gadyāṇa 10 maṭṭam Brahmadē-
va-bhaṭṭaru tāṁbūla-dānakk-ā
vṛiddhiyale koṭṭa kaṭakaṁ ga-
dyāṇa 2 śrīmat-sarvanama-
syad-agrahāra Komḍaṁguḷiy-a-
śesha-mahājanaṁgaḷu(ḷu) śrī
Keśavadēvarge dīpa-dā-
nav-āgi gāṇavāyileya-
lli dēvasa[da]lu sollage
yeṇṇeyaṁ koṭṭaru maṭṭaṁ pu-
shpa-dānav-āgiy-āre vaṭṭaru
tēṁtamaṁ koṭṭaru

References and Notes

1. SII., XX, No. 67.
2. Ibid., Nos. 302 and 319.
3. EI., XXXVII, p. 189 ff.
4. Ibid., p. 190.
   Sūtra charche figuring in
   The Gadag Inscription of Vikramāditya VI,
   ARSIE., 32-33, Bk No. 177
5. Ibid.,
6. Ibid.
7. EC., VII, Sk. 185.
8. EI., XX, No. 67 ff.
9. SII., XX, No. 69.
10. Ibid., No. 67.
11. EI., XXXVII, p. 189 ff.
12. SII., XX, No. 319.
13. Ibid., No. 302.
14. Ibid., No. 319.
15. EI, XXXVII, P IV, p 189 ff

KOTAVUMACHIGE

Ummachige or Kōtavumachgi in Gadag taluk of Dharwar district was an important town situated in Nareyamgal-12, a subdivision of the famous Belvola 300 in the early days. The ruined fort and the temples like those of Sōmēśvara and Kalmēśvara in this place stand as testimonies to the glory that it enjoyed in the past. Originally known as Ummachige, it appears to have got the name Kōtavumachgi obviously because of the fort (Kōṭe) which was probably constructed in a later period. The meaning of Ummachige however is not quite clear. Still later, in the Vijayanagara period, it was given another name viz., Sadāśivarāyasamudra, as is known from an inscription, in the Jaina temple here, which reads Śrī Umachigeya pratināma Sadāśivarāyasamudra.[1] Obviously, it acquired this name on account of a tank constructed by or at least during the rule of the Vijayanagara king Sadāśivarāya.

The interesting aspect of the Agrahāra Ummachige is the educational activities conducted there. An ordinary village in the early days, it was converted into an Agrahāra in 1012. A.D. A record at this place commemorating this event states that during the time of

the Chālukya Vikramāditya V, Daṇḍanāyaka Keśimayya, an officer in charge of the divisions of Beḷvola 300 and Purigere 300, converted this town into an Agrahāra and granted it to Maunara-Śrīdhara-Bhaṭṭa of Rōṇa,[2] with the permission of the king. The donee, made it over to the 104 Mahājanas and made proper arrangements for the worship of the deities and the feeding of the ascetics etc.

The record speaks of the teachers who taught different subjects and therefore received some grants. For example, a teacher teaching Nyāsa and Prābhākara got 50 mattars of land and a house site. For the students, who studied these subjects, 20 mattars were allotted. A teacher named Nāgadēśiga teaching Gaṇita, Jyōtiśa, Chchandas and Alaṁkāra got 25 mattars of land and a house site on condition that he should feed the students once a day and supply them clothings once a year. The designation of these two teachers and the amount of grants received by them indicate a sort of distinction between the two. The first one, teaching Nyāsa and Prābhākara, got 50 mattars of land and a house and is called a Bhaṭṭa. The second one teaching Gaṇita, Chchandas, Alaṁkāra etc. gets 25 mattars of land and a house site out of which, he had to spend for the feeding of the

students and their clothings. He is called Akkariga. Obviously Bhatta was of a higher status as he had to teach specialized subjects like Nyāsa which probably stands for a grammar[3], work. and the Prābhākara a work of mīmāmsā.[4] Hence, he could enjoy a higher income. Akkariga on the other hand which obviously stands for a teacher in general was perhaps to teach the young students, the elementary arithmetic, metre, poetics etc.

Another interesting feature of this inscription is that it prescribes fines for certain crimes. These fines were to be collected obviously by the Ūrodeya or the headman of the place. The fine for using abusive language was two panas, for beating, 12 panas (surigegiltade), for threatening with dagger, three gadyānas, for stabbing 12 gadyānas and a bachelor committing adultery 3 gadyānas. A bachelor was also prohibited entering mandapas with weapons in hand. It is also stated that the money so collected together with some other incomes was to be utilised for the maintenance of a tank called Dēvimgere.[5]

The inscription also mentions a number of temples, most of which of course are now non-existant. For example, mention is made of the deities Sōmeśvaradēva, Bagiyabbeśvara, Āditya, Bettada Bhagavatī and Nārāyana, a temple built

by Āychagāvunda is also mentioned. It is however impossible to trace these temples today. Since the inscription is interesting, it is reproduced here.

Svasti Samasta-bhuvan-āśraya-Śrī-Prithvī-vallabha-mahārā-jādhirāja-parameśvara-paramabhattārakam Satyāśraya-ku-la-tilakam Chālukyābharanam śrīmat-Tribhuvana-malla-Vikra-māditvadēvara rājyam-uttarōttar-ābhivriddhige salutta-m-ire Samadhigata-pamcha-mahāśabda mahāsāma-ntādhipati mahā-prachanda-dandanāyakam pati-mechche-gandam śrīmad-Dandanā-yakam Kēśavayyamgal-Belvola-mūnūram Puligere-mūnūruvam su-kha-samkathā-vinōdadin-āluttam-ildu Śrīmat-Tribhuvanamalla-dēvaram pra[r]tthisi Ronada Maunara Śrīdhara-bhattargge Śaka-varsha 934-neya Paridhāvi-samvatsaradā Pushya śuddha ashtamī Ādityavāra vuttra-

yana samkrantiyandu Nareyamgal-Panneradaro-
lagana Ummachi-

[ge]yam sarvvābhyamtara-siddhiyāgi sarvvana-
masyav-āggrahāram mā-

di śāsanam belgode ghalige verasu padedu
kudise kude paded-āyu-

ran-ā-Śrīdharabhattar-nūranālvar-mmahājanake
bharanam-geydu tavagam

mahājanakkam prajegam mādida vyavastheyum dharmma-
brayad-upabiyada

manyada bhūmiya nivēśanada pramānamu m-e nt-ene
Sōmēśvaradēvargge ma-

ttar-aru Bhāgiyabbēśvarakke mattar-ppanneradu
elkōti-tapōdhanara

satrakke mattar-ppanneradu Aychagāvundana dēgulakke
mattar-ayudu maney-o-

ndu Ādityadēvargge mattar-aydu maney-ondu Bettada-
Bhagavatige

mattar-aydu many-ondu Nārāyanadēvargge mattar-aydu
maney-onda-

nt-ayvattu mattar-kkeyyuman-avara nivēśanamgaluvam
Bendeyabhatārara sam-

tatiya brahmacharyyavulla naishthika-tapōdhanar-
agiy-anubhavisuvar

// Mārakabbe-Bhatārige mattar-ppanneradu maney-ondu
Nyāsam Prabhākara vuvam

vakkhanisi gunaśāsanadin-unba bhatta-vritti
mattar-ayvattu maney-ondu chchhattargge

mattar-irppattaydu ganitam jōyisa-chchhanda-
valamkāravuvan-abhaya.. veyuvamba-

reyalum bājisalum balla śabda-samskāravullata
Nāgadēśigargge nityasthitiy-o-

ndu poltal-āhāramum varishakk-ondu kappadavuvan-
ikkiy-ōdisi gunaśāsa-

nadin-ālv-akkariga-vritti mattar-irppattaydu
maney-ondu kuruva-gey-mattar-ppanne-

radu maney-ondu galamtige-gey-mattar-āru maney-
ondu nāvida-gey-mattar-em-

tu maney-ondu parekārargge mattar-ppanneradu
maney-ondu gunaśāsanādi-

n-ālvara satrakke mattar-nnūru mane yerad-antu
dharmma-vrayakkam vupatiyakkam

mattar-mūnūru Ūrodeyargge mānyada key-mattar-
innūru maneg-enga-

yyagala virppattaygay-nīla[da] nivēsanam mūru
[sāsva] ta sumkam gana-veyilige-
kūnde mu-

ttige padiyale yajnadal-ondu gadyanam ....
-ayudu panam madu-veyal-era-

du panam maniyal-ondu panam Ba[du]be Kara-
punnami Dīpalige mūru parvvadolam

pratyeka vondu gadyana imt-inituv-Urodeyargge
orbar-orbaram baydade dandav-eradu

panam badidade panneradu panam surige-giltade
muru gadyanav-iridade panneradu gadya

nam jati-bhedav-aridu dandavam visesham-malpa[r]
mani sule-gedade muru gadya-

nam prayaschittam-golvandu muru gadyanam maniy-
ayudha berasu mandapa-

veral-sallad-int-i-dandadolam kava[r]tteyolav-
aputrika-dravyada dasavandhadolam putti-

da dravyamuvam kale maddaleya panamum Deyimgerege
Idan-upekshisidatam

kereyan-odeda patakan-akkum parikhayam modalag-
ella murgge .. ni-

vesanam kotta yikkuvavargge gamundarggam kiljatiya
mukkyarggam pra-

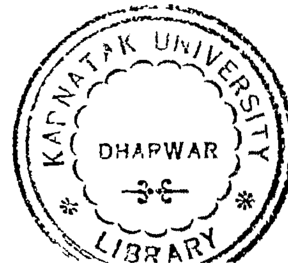
tyekam maney-ond-achandr-arkka-tarambaram manyada
satrada dharmma- bra-

yad-upabiyad-ant-anituv-edeya key-mattar-ainuruman-
ally-alli-

ya nivesanamgaluman-enitu dushkalv-adadam
mahajanam kadu-

duvar-idakke tappidavar-Kurukshetradolam
Varanasiyolam

elu-koti Brahmanaruvan-elu-koti tapodhanaruvan-
elu-koti



kavileyuvan-alida pamcha-mahā-pātakan-
akkum Sāmānyō-

yam dharmma-sētumr(sētur)-nripānam kālē kālē
pālanīyō bhavadbhih

sarvvān-ētān-bhāginah partthivēndrān-bhūyō
bhūyō yāchatē Rāmabhadrah

Sva-dattām para-dattām vā yō hareta vasundharām
shashti varsha-sahasrāni vishtāyām jāya-

tē krimih Bahubhir-vvasudhā bhuktā rājabhis-
Sagar-ādibhih yasya yasya yadā
bhūmi-

[s-ta]sya tasya tadā phalam Gōvindabhatta[m]
bareda Chāvōjam kandarisida mangala mahā-śrī[6]

References and Notes

1. SII., XV, No. 696.
2. EI., XX, p. 67.
3. Ibid., p. 66 (n.2).
4. Ibid., p. 66.
5. Ibid., p. 68 (l. 36-41).
6. Ibid., p. 66

KUKNUR

Kukkanūr or Kuknūr of the present day is a small village in Yalburga taluk of Raichur district. In the mediaeval days, however, it was a place of repute, being an Agrahāra and the seat of the Śākta deity Jyeṣṭhādēvi. A number of inscriptions found in this place speak of the glorious days it enjoyed in those days.

The sthalapurāṇa of this place calls it Chandrahāsapaṭṭaṇa and Kuntaḷapura.[1] But inscriptions however, do not mention any such name. Instead, they show that even in those days it was known as Kukkanūr, The present Kuknūr being the coloquial form of the same. It is however difficult to explain the meaning of this term. It is likely that it owes its origin to or at least closely associated with an individual known as Kukka and hence Kukkana ūru i.e., the place of Kukka.

Leaving aside the sthalapurāṇa, the antiquity of this place goes back to atleast the seventh century. Here is found an inscription of the early Chālukya king Vikramāditya I (655 - 681 A.D.).[2] As many as 20 inscriptions between this period and that of Vijayanagara have been found here. This place was converted into an

Agrahāra atleast by 1090 A.D. But it is curious ~~to know~~ that a record of 1174 A.D. speaks of the place as being made an Agrahāra by Chāvuṇḍarāya, a subordinate of the Sēuṇa king Kannara.[3] Further, the record tells us that it was laid down that a stipulated amount was to be paid by the donees of the Agrahāra. It only indicates that very soon after its becoming an Agrahāra, in the 11th century, it fell into decay after some time and therefore, it was revived by Chāvuṇḍarāya mentioned above. But inscriptions show that the Agrahāra met with a similar fate ~~sometime~~ at a later period, when it was revived by the Vijayanagara king Harihara II, who granted it to a brāhmaṇa named Gaṇḍina Bhaṭṭappayya, on condition that he should rehabilitate the people in the Agrahāra.[4]

Geographically, Kuknūr was situated in Beḷvola-300. It was itself headquarters of a division of 30 villages. The inscriptions describe this place thus:

ā Kuntaḷadēśakke tila-
kākṛitivoḷ Beḷvaḷam virājikuvadaroḷ
Śrī kukkanūru mūvattu
lōkastutavalli Kukkanūrssogayisugum[5]

ā mūvattara naduve ma-
hāmahimam sarvvasampadadhikateyindam
Śrīmanmahāgrahārava-
samanyam Kukkanūru mige sogayisugu[6]

In one of the inscriptions it is described as Trimśad-grāmādhipatim Kukkanūrum[7] i.e., Kuknūr, the chief of thirty villages. Some of the other villages included in this division of thirty villages were Mangalur, Siriyur, Bedevatti, Kallūr, Muduvolal, Bennekallu, Ṭalakallu, Belukude, Hadalagere, Edeyahalli, Katarike, Kalasavalli, Selagara, Benatūr and Avaratige. Of these, only the first seven can be identified with Mangalur, Sirur, Bedevatti, Kallur, Mudhol, Benakal and Talakal -- all in Yalburgi taluk.[8]

From the number of the Kēris or streets and the number of Mahājanas referred to in the epigraphs it is clear that Kukkanūr was quite a big Agrahara. It was divided into fortyeight kēris or streets[9] and the number of the Mahājanas was 1000. Inscriptions describe this Agrahāra as a place of plenty and a beauty spot, full of tanks, fields, flowers and fruit gardens and with numerous temples. The temples and streets echoed with the sound of the recitations of the Vedas. To quote a passage here:

palavum mantapadim dē-
guladinda punyavīthiyim chauvatadim

sale vēdapāthadindaṁ

palateradiṁ Kukkanūru chelvaṁ taleguṁ[10]

This place was surrounded by fruit trees. The paddy fields around enhanced the beauty of the place. The tanks like Dēvayanakere, Kaḍalagere, Māginigere, Sabbegere, Erenegere, Heggere and the like and also the fertile soil contributed to the richness of the place. The inscription says:

olakeyākāradolppaṁ-ganapati beleyuttirddapaṁ Śrī Svayambhū-

lalitam kemmannatānaṁ janavenatu vagalduvdadam bhūmiguddam

beleyuttirddappudellaṁ jalaka narivarī maimeyaṁ matta vinna-

ggala-dāścharyyaṁgalārayvade palavenal ārbbannisar kkukkanūruṁ[11]

The brahmana residents are highly praised in the inscriptions. It is said that on account of the brahmana śālas, sacrificial pits (brahmakuṇḍadi) and also on account of the brāhmaṇa residents, who resembled Brahma, this place was considered as standing on par with Brahmalōka.[12] It was inhabited by very learned brāhmaṇas, and was full of temples and tanks. According to an epigraph:

ā-vishayadol-samvēsthitārāmavāpi-taṭāka(kam) bahudēvatābhava-

nadiṁ Vēdādya(dhya)riṁ yajña-dīkshitariṁ śāstra-purāṇa tarkkavidari(riṁ) Śrī-kukkanūr-oppuguṁ ..[13]

The residents of the place are described thus:

vara patibratōnnatey-aṅganeyaru śakalāgam-ānvitaru -

gurumarudagni vipraparitrptikararu - vasudhāmarōttamaru

paradara pāmarakkerajanaṁ śivabhaktiniyuktar-emba sa

chcharitade kukkanūr krtayugaṁ nelegondav-enal tōruguṁ..[14]

The Mahājanas of Kuknūr were 1000 in number. They were learned scholars and able administrators. They are described as excellent brāhmaṇas endowed with sacred knowledge, virtuous character, scholarship and modesty. In yet another record they are described thus:

...~~ene~~ negald-agrahāradoludāgraṇigalu samavāpta-śāstra sa-

jjana raṇavadyararthijana kalpa kujar-kkavitā-mahārṇṇava-

rmManucharitar-ssamasta budha saṁstutar-
endu-mahājanaṁgaḷaṁ

janav-enituṁ sakautukade saṁstuti geyvud-
adēn-āharnniśa[15]

garvvōpetar vidita cha-
turvvēdā rssakalaśabda vidyānipuṇa-
rnnibbādhitatakkarssā
sirvvar-sale Kukkanūrolasadalavesedaru[16]

sakalakalāpa-smṛitivida-
rkalankōdāttachitta-ragnishthomā-
dika-nikhila-yōga-saṁpā-
dakareniparu Kukkanūra vibudhajanaṁgaḷu[17]

Further, the record mentions the Mahājanas as learned in various branches of learning like Tarkka, Vyākaraṇa, Vatsāyana, Purāṇa. To quote the passage here:

Svasti yama niyama svādhyāya dhyāna
dhāraṇa-samādhi-japa-sadaṁgōpahāradi
saṁpannar akhila prāṇi prasannar anēka
Tarkka-Vyākaraṇa-Purāṇa-Kāvya-Nāṭaka

Bharata, Vātsāyanādi vidyā-sārā-sāra
vichāra chaturānanar......[18]

Kukkanūr was a noted religious centre also, especially the sacred seat of the goddess of Jyeṣṭhā, "the revered Mother of the Universe".[19] All prowess and sovereign status among the gods and goddesses are narrated at length in an inscription of this place. This place was called Śiva-śakti-surat-samputa-kshētra[20] i.e., hallowed abode ever radiant with the presence of Śiva and Śakti. Many Siddhas, yōgis and yōgins settled in this place. Jyeṣṭhādevī was the presiding deity of Kuknūr. Inscriptions speak highly about her. Jyeṣṭhā was also called Kālikāmahāmāyā and Mahālakumī[21] and attracts a large number of devotees. Following are a few verses describing this deity:

pralayamameydisutirppalu
pralayāmbike kalardu Bhairavam Bhairavana
giliyirkkuvanā-Kalike
mulidade kadupinde kattuvalu nalageyam

tam bhayamanodavisuttam
sthambhisuvalu gatiya nevalendavamatiyam

sthaṁbhisuvalu vaktatiyaṁ
sthaṁbhisuvalu Jyeṣṭheyalli pagevēdāgaṁ

śaraṇendaṁgabhayapradānaphalamaṁ kaiguduvalu-rsokki mā-
karisuttirppa-madāndhanappa-khalanayu-ddipmaṁ tanna chā-
maradiṁ tottene nande bīsi kalevalu tatkkāyamaṁ tanna bhī-
kara kākanana kagalante gurimālpalu Jyeṣṭhe sāmānyeyē

ēraguva barasidilaṁ nere-
dareyattuva kālamrtuvaṁ nunguva pē-
rarakeya permmāriya nā-
ruradar barddukadalārppa kālikeyaṁ[22]

osayisidatana vasuvaṁ
vasumatiyumanendu vodavipalu besayisalā-
vasu vasumatiyasu nisugala-
nasamajase kālikambe kundisuttirppalu[23]

adarim Kālikeyam nene
vudu bannipu-deravigolvudu bratamam nom-
pudu mareyam puguvudu sa-
mmada-unme niJēstha siddhiyam bayasuvavam[24]

Among the several temples, the temple of Jyēsthādēvi stands prominent. The present construction however appear to be later. Two other temples are situated in the compound of this temples only. They belong to the 10th - 11th centuries A.D. But they are now in a dilapidated condition. Inscriptions refer to other temples like Hanumantadēva, Gavaresvara, Tōtigēśvara, Brahmēśvara, Ganēśvara, Mallikārjuna and others, and grants were made to these temples on a large scale.

When the Kuknūr Agrahāra was rehabilitated in 1379 A.D. the temple of Jyēsthā was also renovated along with the other temples by the donee Gandina Bhattappayya. In the fifteenth and sixteenth centuries A.D. there was disturbance by the turushkas i.e., Muslims when they set fire to this place, which caused damage to the temple also. Later this is said to have been repaired by an officer named Dēvarāyagauda-Desai who was in charge of Nādagaudike.[25] Dēvarāyagauda Desai was the great grandson of Bhattāchārya, who was the high priest of the goddess Jyēsthādēvi.

Kālēśvara was a devotee of Jyēsthā, whose forefathers were the Kāḷāmukha Śaiva gurus of the temple Nāgēśvara at Sūḍi. He was known for his virtues and learning. He was also called Siddhānti, on account of his knowledge.[26]

Thus in the early and mediaeval Karnataka, Kukmūr enjoyed the prime position of an educational centre, a seat of religion

References and Notes

1. HAS., Vol.18, p. 25.

2. P.B.Desai: Kukkanura Sri Mahamaye, p. 4.

3. JBBRAS., XII, p. 44 ff.

4. A.P. Govt. Ar. Series, No. 9, p. 32.

Śrī vīra-pratāpa-Harihara-Mahārāyaru
anādi-agrahāravāda Kukkanūra sāsirvvrgge
mukhyarāda śrīman-Mahāsthānad -
āchāryayarāda Gandina Bhaṭṭappayyagaḷige
kotta Kukkanūru-grāmada prabhutvakke
salluva tējasāmyav-entendare
Kukkanūra agrahāravu khilavāgi hōdalli
jīrnōddhāravam madi Kukkanūra Śrī-Mahāmāyā
aṅgaraṅga bhōgakkendu ...... chaturvvēd-
ādhyayana sthāpanegaṁ samarpisida
Kukkanūra grāmakke salluva.....

5. P.B.Desai: Sasana-Parichaya, p. 86.

6. Ibid.,p.81.

7. JBBRAS., XII, p. 43.

8. S.H.Ritti: 'Belvoladesa' in Karnataka Bharati, Vol. I, p. 80 ff.

9. P.B.Desai: Sasana-Parichaya, op. cit., p. 81 ff.

    Sāra nālvattentu
    kerigalim balasi bāleya banadim
    nārangada tanivangali-
    nōrantire Kukkanūru kangesedikku

10. Ibid., p. 82.

11. Ibid., p. 86.

12. Ibid.,

    brāhmana śāleyim
    brahmakundadi niva-
    brahmarenippa dvijarindam Kukkanūru
    brahmalōkakke doreyāytu

13. HAS., 18, p. 55, (11.7-9).

14. P.B.Desai: Sasana-Parichaya, op. cit. p. 65.

15. Ibid., p. 82.

16. Ibid.

17. Ibid., p. 83.

18. Ibid.

19. HAS., 18, p. 25.

20. P.B.Desai: Kukkanura Sri Mahamaye, op. cit., p.9.

21. A.P.Govt. Ar. Series, op. cit., No.9, p.35 (1.2).

22. P.B.Desai: Sasana-Parichaya, op. cit., p. 88 ff.

23. Ibid.

24. Ibid., p. 90.

25. <u>A.P. Govt. Ar. Series</u>, op. cit., No. 9, p. 35.

26. P.B.Desai: <u>Sasana-Parichaya</u>, op. cit., p. 91 ff.

ariyada siddhāntaṁ nere-
yariyada mantraṁgaḷariyadāgamaveleyoḷu
peravillene neredarivino-
ḷarivina kaniyenisidaṁ kaḷēśvaradēvaṁ

tajñarpparīkshisalu sa
brajñaṁ śāstrajña-nakhila-tarkkajñaṁ kā-
vyajñam daivajñāṁ sa-
rbbajñaṁ Srīrājāguru Kaḷēśvaradēvaṁ

LOKKIGUNDI

Another famous Agrahāra of mediaeval days not far off from Gadag, was Lokkigundi. It is at present a small village in Gadag taluk but the inscriptions of this place speak the glories of its ancient past. An Agrahāra town of considerable size, this place played an important role during the periods of the Chālukyas of Kalyāna, the Sēunas and the Hoysalas. It was then known as Lokkigundi. This name again owes its origin to a plant or shrub known as Lokki (Vitex negundo or Trifolia Lin).[1] Situated in the heart of Belvola, it was also a strategic place. It was a stronghold of the Chālukyas of Kalyāna towards the end of twelfth century, and it came to be captured by the Hoysalas for some time, soon after the fall of the Chālukyas. But when Sēuna Singhana conquered Belvola and the area further south, it became a part of a Sēuna kingdom.

The antiquity of Lokkigundi can be traced to the beginning of the eleventh century A.D. the earliest epigraphical reference to it occurring in an inscription of 1007 A.D. But legends take back the antiquity still beyond. As the record tells us, the epic hero Rāma is credited with the establishment of this Agrahāra. It is

known therefore as Rāmaradatti Agrahāra[2] i.e. an Agrahāra donated by Rāma. Geographically Lokkiguṇḍi was situated in the Belvola-300, the extent of which is noted earlier. As in other cases, the poets of the inscriptions of this place do not lag behind in describing the glory of this place. One of them, for instance avers that it surpassed even the cities of gods. In the words of the poet:

> 'srīge vibhūtinge dharmma-kkāgaram-
> enal-Indranagad-Amarāvatigaṁ
> Bhōgāvatigaṁ sale mēlagippudu
> dharege Lokkiguṇḍi grāma.[3]

Yet another poet has this thing to say:

> Grāmō-rajati Lokkigundir-iti yō-bhudēva-
> puṇy-ākarah kshōṇi-maṇḍala-maṇḍanaṁ Kali-
> bala-chhēda-kriyā-kōvidāh yatra byōma
> samāvritaṁ sura-griha 'srēṇi-patāk-ōtkaraiah
> saṁkīrṇṇa prithvī-makh-āli-vilāsad-yūpair-
> apārair api||...[4]

It is further praised as a glowing tilaka on the forehead of Belvola and a necklace on her neck.[5] In an interesting

way an inscription tells us that when god Brahma desirous of comparing the importance of the city of Indra with Lokkigundi, weighed them in a balance, on which the scale where this weighty town of Lokkigundi was put stuck to the earth while the other with Bhōgāvati rose up and sprang to heaven. Limitless indeed is the fancy of the poet! To quote the passage here:

sarasijayōni binpan-ariyalk-Amarāvati
Lokkigundiy em b-eraduman-eyde tūgal-
Amarāvati muttidud-ūrdhva-lōkkamam dhareyole
Lokkigundi nelesitt-ene bannipar-ār-jjagakk-
alam karisuva Lokkigundiya mahatvamumam
dore-vetta binapuma [6]

Lokkigundi, according to the inscriptions, was a place of plenty. The records mention the artisans and merchants of the place. It has been described as the city of Kubēra on account of the bazaars, filled with richness. Valuable commodities like sandal wood, rubies, pearls and other precious commodities were sold in this place.

Śrikhanda-karppūra-vichitra-vastra-mānikya-
muktādi-tad-amga-bhōgyam vast-upanēyam yata



<u>ēva rājñām tat-tat-prasādāt-saphalas-</u>

<u>tad artthah</u>॥ [7]

An Agrahāra town as it was, it consisted of 1,000 Mahājanas, who were, as usual, masters of different branches of learning. Inscriptions are indeed eloquent about the greatness of these Mahājanas. For instance, a record puts it thus:

<u>Vimalāśraya-śrīge pempige Lakshmīkara-</u>

<u>śaundaryyakk-atiśayakara-śauryakke</u>

<u>śishṭotkara santhushṭhi pradhānakkanupamita</u>

<u>vivēkakke satyakke śauchācharaṇakkāścharya</u>

<u>gambhīrategē parikisalk- anya-sāmānya</u>

<u>martyaru</u>.. [8]

In another inscription they are praised in this way:

<u>Śad-dharmma-ārtha-sukh-ātma-saṁgati-jushō</u>

<u>vēd-ādi-vidyā-vidas|tasthur-yyatra-par-ārtha</u>

<u>sadhāna-parāh śrī Lokkigundyaṁ dvijah yēshām</u>

<u>kumda-parāga-pāṇḍura-yaśōrāśir-ddiśam-bhittishu</u>/

<u>jyōtsna-jyōtir-adhaḥ-kṛitau-kṛita-ghan-āraṁbhaḥ</u>

<u>samuj(ज) riṁbhatē</u>॥ [9]

As in all the other Agrahāras, many of the subjects like the Vēdas, Vēdāngas, Purāna, Dharmaśāstra etc., were taught here. It is to be noted that this institution seems to have specialised in Prābhākara. This school of Prābhākara is said to have been established by the minister named Sōmēśvara.[10] Chālukya king Vikramāditya VI had appointed him as the minister of his kingdom and also as the superintendent of religious affairs.[11] He is said to have constructed a lecture hall (vyākhyanaśāle) for teaching Prābhākara doctrine of Pūrvamīmāmsā. The inscription also records grants made by him for the maintenance of students and teachers (upādhyāya) of this institution.

It is interesting to note that the students here have been mentioned as pravāsiga chchātrar.[12] Pravāsiga chchātra as noted earlier, had been taken to mean the students coming from outside places.

Another point to be considered in this regard is the mentioning of a text book named Sūtracharche.[13] More details about the book are not available for the record is broken at the end.

A religious centre as it was, it was full of

temples. Inscriptions mention many of temples of the place. To name a few here, Nannēśvara, Trikūtēśvara, Telligēśvara, Marulēśvara, Kāśiviśvēśvara, Prasannakēśava, Madhusūdhana and the like. The temple of Kāśiviśvēśvara is the most elaborately finished temple in the village. It is said that it is one of the most ornate type in the Karnatak area. It is believed that this temple became a victim of the Chōla invasion in the eleventh century A.D. It was however rebuilt after some time. Modern scholars have described this as a master piece of decorative architecture.[14]

During the eleventh and twelfth centuries A.D. the temples at Lokkigundi were given grants in the form of land, villages, money, gold oil etc.. for their maintenance by the kings, officers and other people of the village. To give a few examples — A record dated 1075 A.D. from Lakkundi mentions a gift of tax on oil mill and a garden made by the Mahājanas of the place to god Marulēśvara of the place.[15] Another record dated 1080 A.D. mentions a grant of land made to the god Marulēśvara by the merchants of the place.[16] Two shops given as a gift to the god Nannēśvara is mentioned in an inscription of 12th century A.D.[17] Certain gifts made to the god Telligēśvara by a local officer (ūra heggade) is mentioned in a record of 1140 A.D.[18]

Āchisetti of Lokkigundi made a gift of gold to the god Madhusūdhana.[19] A Perggade named Tribhuvanakēsava made a gift of gold for the offerings to the god Kavatalēśvara is referred to in an inscription of 1152 A.D.[20] Six panas made by Bācharasa to Asitara Kēsavāditya for perpetual lamp in a temple is mentioned in an inscription from the same place.[21] A person named Āchisetti installed a deity Kēśavadēva at Lokkigundi.[22] He also made a gift of money out of income from minting transactions to the god Mallikārjuna. It is mentioned in a record of Chālukya Sōmēśvara IV.[23] A person Ayachisetti is credited with the grant of gold to the god Asitara Kēśavāditya.[24] Another person named Anikāra-Śankara-Setti made grant of 5 panas for the worship of god Nannēśvara. The record is dated 1186 A.D.[25] Marulimayya perggade, consecrated the image of Marulēśvara and made grant of land to the same temple.[26] King Vīraballāla II is said to have made a gift of a village Hombalalu in Belvola-300 to the god Trikūtēśvara while he was camping at Lokkigundi.[27]

A characteristic feature of this Agrahāra is that Jainism also flourished in this place. A number of basadis came to be constructed by the generous kings and queens. More famous among them were Kammata Jinālaya, and Nōmpiyabasadi. Inseparably associated with Jainism

and Lokkiguṇḍi is the towering figure of Attimabbe, a devout lady with an insatiable literary taste. Her generous donations to the Jaina temples and monks were innumerable.

Attiyabbe was a pious lady. Even after the death of her husband she continued to lead a religious life and she is credited with having constructed 1500 Jinālayas in different parts of the territory.[28] She was known for her charity and generosity. The inscriptions describe her as Dānachintāmaṇi.[29] She was a patron of learned men and the famous Kannada poet Ranna, the author of Ajitanātha-purāṇa was patronised by this lady Attimabbe.[30] It is further said that she got prepared 1000 copies of Śāntināthapurāṇa of Ponna and distributed them.[31] Attimabbe along with constructing the Jaina temples also made grants to these institutions on a large scale. A record dated 1007 A.D. mentions a grant made by Dānachintāmani Attimabbe to a Jaina temple constructed by her at Lokkiguṇḍi.[32] She is even said to have induced the king Āhavamalla to made grants to a Brahmajinālaya, soon after his conquest over Gurjara country.[33]

Grants were also made to these basadis by other persons of the place. A record dated 1076 A.D. mentions

a gift made to the deity Kalideva of the place by Sankarakoti.[34] Gunanidhisetti and Anikara- Nagisetti of Lokkigundi are said to have made a gift of land to the Basadi of Bellayajemayya.[35] Grants made to Santinatha of Kammata Jinalaya by the artisans of the place is referred to in an inscription dated 1185 A.D.[36]

Another feature of Lokkigundi is that a mint was located here. Coins issued from this mint are referred to in the inscriptions as Lokki-gadyanas and Lokki-shrahi gadyanas. For example — 1000 Mahajanas of Malad-alur are said to have received 130 Lokki-gadyanas from Mahadevayya-nayaka a servant (lenka) of Chalukya Vikramaditya VI.[37] Achisetti, a goldsmith making gift of money out of the income from minting transactions for the worship and offerings of the Mallikarjuna is noted earlier.[38] Another record, dated 1184 A.D., mentions a grant of gold made to the god Asitara Kesavaditya of the place. Here Achisetti has been mentioned as anikara. To quote the passage here:

> Hiriyakkasalavam kondakenikaran-a-Kammatad-anikaran-a-potthagrahakan-alliya........[39]

Another record dated 1186 A.D. refers to one Sankarasetti, as making a grant of five panas to the god

Nannēśvara.[40] These two persons viz., Āchiseṭṭi and Śankaraseṭṭi appears to be connected with the mint at Lokkiguṇḍi.

Lokkiguṇḍi, was also a stronghold of Hoysaḷa Ballāḷa II. Towards the end of the 12th century A.D. when the Chālukya rule was on the wane, there was a struggle for power between the Sēuṇa king Bhillama and Hoysaḷa Vīraballāḷa II. Bhillama who was in the north wanted to extend his authority to the south of Malaprabhā, and Ballāḷa wanted to stretch himself to the north of Malaprabhā. A final decisive battle took place at Soraṭūr in June 1191 A.D. between the two. Though Bhillama held himself to be unconquerable on account of his great army of elephants, horses and foot soldiers, Ballāḷa pursued him from Soraṭūr to Lokkiguṇḍi and destroyed his forces. After this victory, Vīraballāla made it as one of his military headquarters.

This is the picture of Lokkiguṇḍi which was a religious and educational centre. It reached its heydays between 9th and 14th centuries A.D. Though the glory of this place is vanished and it has been reduced to a small village, large numbers of ruined temples and inscriptions are left behind to speak of its former glory.

References and Notes

1. Rev. Kittel: Kannada English Dictionary, p. 1351.
2. SII., XV, No. 103.
   Also see KI., II, p. 26 (1.16).
3. Ibid., XV, No. 67.
4. EI., XV, p. 354 ff (v.57).
5. Ibid., (v.66).

   Belvolam-emb-ā lalaneya lalāta chandana tilakam-id-enisuvudu Lokkigrāma

6. Ibid., p. 355, (v.60)
7. Ibid., v.61.
8. SII., XV, No. 119.
9. EI., XV, p. 354, (v.58)
10. Ibid., p. 355, (v.74)

    vidvat-sahasram-upalabhya hi Lokki-
    gundyām-bhāsvat-sahasram-idam-ity
    anumaya bhasa Prabhakarīm-
    prahitavan-iha vrittim-arham
    sōmēśvarayya iti sarvva-jana prasiddhah

11. Ibid., p. 352 (v.26).

    rājña tēna niyuktō-bhūdh(d) dharmma-karyyeshu
    dharmma-vit kaschid-vidvaj-jan-ādhārō yasy-eme
    purba-pūrushāh



12. Ibid., p. 355, (1.67).

<u>ā byākhyāna-śāleyolu Prābhākaramaṁ</u>

<u>byākhyānamam marpp-upādhyāyarggav-</u>

<u>alli kēluva pravāsiga-chchātrara-</u>

<u>grāsakkaṁ</u>

13. <u>ARSIE</u>., 32-33, Bk. No. 177.

14. Cousens: <u>Chalukyan Architecture</u>, p. 79 ff.

15. <u>KI</u>., II, p. 26 (1. 17-18).

16. Ibid., p. 31 (1.15).

17. <u>SII</u>., XV, No. 558.

18. Ibid., 21.

19. Ibid., No. 222.

20. Ibid., No. 48.

21. Ibid., No. 125 (1174 A.D.).

22. Ibid., No. 135 (1179 A.D.).

23. Ibid., No. 61 (1184 A.D.).

24. Ibid., No. 62 (1184 A.D.).

25. Ibid., No. 70 (1186 A.D.)

26. <u>KI</u>., II, p. 26, (1.18).

27. <u>SII</u>., XV, No. 208 (1192 A.D.).

28. <u>BKI</u>., I, No. 52.

<u>parama Śrī Jinanātha-gēhavilasa</u>
<u>chchandōha sandhōha-bha</u>

sura-jainapratimā-vichitra-maṇi ghaṇṭā
mālikā sankhe sa-

yirad-aynnūr-ivu bēlivelinipinam nirmma-
paṇam geydu bhu

bhardol dharmaman-Attimabbeyavol-int-a
rujvalam madidar

29. Ibid.

30. Ibid., Int. p. VIII.

31. P.B.Desai: Minchida-Mahileyaru, p. 115.

32. BKI., I, No. 52.

33. Ibid., Int. p. VIII, And also see No. 53.

34. SII., XV, No. 533.

35. Ibid., No. 119 (1173 A.D.)

36. Ibid., No. 67.

37. BKI., II, No. 136.

38. SII., XV, No. 61.

39. Ibid., No. 62.

40. Ibid., No. 70.

PIRIYA NARAGUNDA

The Agrahāra Naragunda of ancient days is the present Nargund, a taluk headquarters in Dharwar district. It was also called Piriya Naragunda.[1] The term Piriya indicates great or big. Piriya Naragunda was a famous Agrahāra during 11th - 12th centuries A.D. The earliest dated in which we find a reference to this place is 1074 A.D.[2] It has been referred to as a Mahāgrahāra in a record dated 1078 A.D.[3] From the records, that are available, it is difficult to make out when this Agrahāra was created or, by whom it was created. But it can be said that this had acquired a position of importance much before the date mentioned above. The inscription describes the Agrahāra Naragunda thus:

Varajambūdvīpadol ranjisuvudu Bharatakshētramā kshētradol bam

dhuramantā Kuntalam tadvishayadol-ati-shōbhā-spadam Belvalam bit-

taradindā-nādoloppam badedudu padinentagrahāram tadabhyan-

taraddol Lakshmivihāram negarddudu Narugundā-bhidhānāgrahāram [4]

vipulaprakaracharudhvaja kulavilasa-
dramyaharmayamgalimram

jipuduttungadevalayavilasanadim Srinivasa
dijadhi-

sapavitrava-savistaradineseva vaniggeha-
sandohadimram

jipudettam-nørppadam Srikaramene Narugundam
purananda kandam][5]

Mahagrahara Naragunda was situated in Belvola desa and it was like a capital city at that period. It has also been described as a golden flower in the braid of the lady Kuntala.[6] In the eyes of the poet Naragunda was like the mark of tilaka on the face of Belavoladesa.[7]

As said above, Naragunda was a Mahagrahara. It is interesting to note in this connection that it was one among 18 famous Agraharas in Belvoladesa.[8] Some others of these eighteen Agraharas mentioned in inscriptions are Savasi, Gudigere[9], Dambal,[10] Ruvige,[11] Mangoli,[12] Hulli,[13] Kurbet [14] and Honvad.[15]

Piriya Naragunda was a beautiful spot in Belvoladesa. Numerous tanks filled with Amrita like water, the trees that were bent to the ground on account of the

fruits, the cultivated fields with rich crops gave a sight of richness to this place. Gardens were also filled with trees yielding variety of fruits. They provided shelter to the passers by. The peacocks danced, the swans sang, the cuckoos cooed and the parrots prattled.[16] This was how this Agrahāra appeared to a poet of an inscription in this place.

The Agrahāra of Naragunda was big in size as indicated by the number of Mahājanas in that place viz., 220. Obviously because of this size, the Agrahāra was divided into four kēris or four wards.[17] Of these, the names of three kēris or wards are found mentioned in the inscriptions of the place. They were Mekkegēri,[18] Hemamgēri[19] and Paḍuvagēri.[20] Obviously, Paḍuvagēri got its name because of its location in the west. The description of Hemamgēri indicates that it was a locality where a mint was situated. An inscription refers to an individual named Hēmakuppaṭi-Ēchiseṭṭi.[21] It is well-known that the famous Uttaramērūr in the South was also divided into 12 wards during the Chōla period. But such instances are rare in Kannada area, Inscriptions also refer to the number of the Mahājanas of different kēris. The total of which was the number of the Mahājanas of the Agrahāras as a whole. For example, we are told that the number of

Mahājanas of Hemaṁgēri was 55,[22] that in Paḍuvagēri was 55,[23] and the number of Mekkegēri was 35.[24] Obviously the remaining number 75 formed the Mahājanas of the fourth ward. These three wards appear to have been very prominent for in one inscription of Chālukya Taila III for it mentions only three kēris.[25]

The Mahājanas of this Agrahāra have been highly praised, for their ability and scholarship. They had mastered all the Vēdas and the Śāstras. They were always engaged in the performance of various religious rites. Kāvya, Nāṭaka and other forms of literature were not beyond their reach. We find the description of the Mahājanas of Naragunda in an inscription thus:

> pra[gu]nōpa[sa]na vaiśvadēva balihōma
> prahvarindagnihō trigaliṅda skhalitāhitāgni-
> galinā sarvvakratu Sōmaya jigalindātma..
> panaksha.. nudyadvēdavēdānta vē digaliṁ Śrī
> Narugundamūrjjitamenikuṁ.. ri mukhyariṁ[26]

The Mahājanas of the different kēris have also been praised separately. For example an inscription tells us thus about the Mahājanas of Hemaṁgēri: having praised thus:



ā viprōttamarolage Kalāvidar-atyamala
kīrttikāntādhi par-urvvīvandyar-agrapūjege
tāv-adhipa rppemagēriy-ayvattaivaru.[27]

This ward itself has been eulogised thus:

-adarolu mauktikahārada nāyakmaniyol-
udārateyim Hēmagiri karam-esedirkku.[28]

Those of Mekkegēri have also been praised as scholars in different branches of learning.

svasti yama niyama svādhyāya dhyāna dhārana
mōnānusthāna parāvāra pārā
yana-sēsha Vaiśēshika Nayyāyika lōkāyata
[śānkhya] Baudha Mimāmś ādyānēka
tarkka śāstra pravīnar Rigyajursā-
mātharvvana vidita vēdā-[ntā] raśthādaśa
dharammā.... śaradabhravibhrājita
śaśānka śankha gō-kshīra dhārāpūra nī-
hāra hara hāra ..... yaśōnnata.. vidyā.. viśisṭha
vidvamsajana pūjakar yajana yājanādhya-
nādhyāpana dāna pratigraha dharmma niratara-
nādi .... Bhagavatī labdha vara prasā-
darappa Śrīmanmahāgrahāram
Narugundada [Me]kkegēriya mahājanam mūvatt-
aivaru .....[29]

The Agrahāra Naragunda was a city of temples too. Inscriptions of this place refer to the temple of Sūrya,[30] Mūlasthāna,[31] Dhavala Śankaradēva,[32] Kīrtinārāyana[33] and Sankaranārāyana.[34] A record of 1078 A.D. mentions the grant of a number of ornaments made to the god Sūrya.

belliya kan-tambrada bhajanam
tolappattam bottu ghanta-chatusthaya-
mendint ivan itta nuttama charitam vandi-
janaśrayan-urvvijanem markkarim
pogalvinam matmmayaśomandana...[35]

Similarly an inscription of 1130 A.D. refers to a grant of money by Rudradeva for reading scriptures in the temple of Dhavala Śankaradeva.[36] The temple of Kirtinarayana was situated in Hemamgeri. In 1147 A.D. it received a grant of land by two brothers Śankara and Narayana.[37] Hemakuppati Echisetti who perhaps was in charge of the mint was also one of the donors to the temple of Śankaranarayana.[38] He also made grants for the feeding of the poor people at Naragunda.

The merchants and vaisyas of Naragund are also praised in the inscriptions. Rich men as they were, they made a number of grants at Naragunda.[39] An officer Iśvarayya, the Rayabhari of the king, was also interested in the well-being of the place. He installed a number of watersheds and feeding houses and also built a tank naming it after himself as Iśvarasamudra.[40]

An Agrahara as it was, Naragunda was a home of

poets also. The name of at least one poet of this place has come down to us and his work has remained in the form of an inscription. He is Sarvajña-paṭṭavardhana who is the author of an inscription of this place dated 1147 A.D.[41] He profusely describes the scenic beauty of Naragunda, its material wealth and the learning of the Mahājanas. Many of the descriptions are of conventional nature, but the whole epigraph exhibits poetry of no mean order. About himself, the poet speaks thus:

> rasadim śabdadinarthadi
> nesedire śāsanapadyamenalu posa
> dese pasarisalu vira
> chisidam Sarvajña paṭṭavardhana vibudha[42]

This poem of his is a combination of rasa, śabda and artha. Thus in the mediaeval period, Naragund flourished as a Mahāgrahāra, an abode of education and learning.

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References and Notes

1. KI., V, p. 36.
2. Ibid., p. 28.
3. Ibid., p. 33.
4. KSSP., Vol.43, (ii) p.5.
5. S.H.Ritti: The Belvola - Dēśa, J.T.College of Arts & Science Miscellany, p. 54.
6. Karnāṭaka Bhārati (i), p. 80
7. KI., V, p. 114 (1.12)

   Belvolad - ā nāma vemba permmeyantaled - esevagrahāra tilakaṁ Naragunda.
8. Ibid., p. 99 (1.15).

   IA., XII, p. 47.
9. EC., VII, Sk. 179

   Also see EI., VI, p. 254.
10. IA., XII, p. 47.
11. SII., XX, No. 21.
12. EI., V, p. 9.
13. IA., XI, p. 47.
14. EI., V, p. 9.
15. Ibid., p. 9.
16. KI., V, p. 99 (ll. 17-19).

    moreva madālivolu Jadiunmada kōki[la]volu pāṭhamaṁ parividigeyva rājaśukhavolu manōharayānadinde sancharipa marālavolu

nalidāḍuva mattamayūravolu nōḷpara
manamaṁ palanchaleyut-ī-Naṛugundame
ranjikuṁ kara

17. Ibid., p. 40, (l. 18).
18. Ibid.
19. Ibid., p. 91.
20. Ibid., p. 37.
21. Ibid., p. 116 (l.36).
22. Ibid., (l.30).
23. Ibid., p. 36 (l.27).
24. Ibid., p. 43 (l.47)
25. Ibid., p. 115, (l.22).
26. Ibid., p. 100 (ll. 27-29).
27. Ibid., p. 92. (ll. 33-34).
28. Ibid., p. 101 (l.40).
29. Ibid., p. 42 (ll. 42-46).
30. Ibid., p.33
31. Ibid., p. 36.
32. Ibid., p. 92 (l.43).
33. Ibid., p. 104 (l.64).
34. Ibid., (l.29)
35. Ibid., p. 36 (ll. 28-29)
36. Ibid., p. 90(l.41).

37. Ibid., p. 98.

38. Ibid., p. 117.

39. For example, Ajavarmaseṭṭi made a gift of land for a feeding house in that Agrahāra (p.28).

40. Ibid., p. 38.

41. Ibid., p. 105 (1.80).

42. KSSP., Vol.43(ii), p. 4.

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AGRAHĀRA PŪLI

As many as fourteen inscriptions ~~as~~ have been discovered in this place viz. Hūli. This itself is sufficient evidence to show the importance and fame it enjoyed in the early days. Needless to add that many of these inscriptions extol the greatness of this Agrahāra in highly eulogistic terms.

This Agrahāra Pūli, as it was called in those early days, was considered one of the 18 Agrahāras most famous in the Beḷvola country. An inscription from Dambaḷ mentions this fact. To quote the passage here:

> Beḷvolaṁ chittaraṁ-aṁt-ā nāḍoḷ-oppaṁbā dedu
> Padinemt-Agrahārakkam-olpiṁ........ ánupamaṁ
> Pūli-puṇy-āgrahāraṁ[1]

Now a small village in Savadatti taluk of Belgaum district, this place was then situated in the division of Beḷvola 300, which was like the heart of Kuntaḷa. An inscription speaks of this division thus:

> vanadhi-parīta-bhūtaḷa-vilāsavatī-mukhad-ante
> tōrppa chelvine kaṇi Beḷavalakke tilak-
> ākritiyiṁd-esed-irppa-Pūliy-ē-n-Animisha-

rājan-irppa puramō Phaṇi-rājana
rājadhāniyō-manuja-nivāsam-allad-
enisal-neregum perat-ondu śōbheyiṁ

Adu Vēdaṁgala tāy-mane-
v-adu nānā-tarkad-irkke-dānaṁ kēḷ-an-
t-adu śāstraṁgala kaṇiy-eni-
sidud-avanī-chakrad-olage Pūli-grāma[2]

Pūli or the present Huli was an ornament of this division and it was like the emperor of towns. In beauty and prosperity it competed even with the divine city of Alakā. The passage runs thus:

Beḷvala-nālge poḍalda-śōbheg-āgram-enis-irppa
Pūli tilak-ākritiyiṁd-esed irppud-ā puraṁ
Sura-puramaṁ K[u]bēran-Alakā puramaṁ nagugum
vilāsadiṁ[3]

This Agrahāra was fairly an extensive one. The number of the Mahājanas of this Agrahāra was 1000. Inscriptions indicate that it was divided into a number of wards, probably 10. The names of some of these were as follows.

Raviyanagēri,[5] Kaḷasavaḷḷigēre,[6] Ghaisāsagēri,[7] Kaṭṭiyagēri,[8] Siveyagēri,[9] Kokkolagēri[10] and Yēraṇḍagēri.[11] In one context, it has been stated that Raviyaṇagēri consisted of 100 Mahājanas and Ghaisāsagēri, Kaḷasavaḷḷigēri and Siveyagēri also had an equal number of them. It is quite likely therefore that each of these wards had a 100 Mahājanas and since the total number was 1000, it stands to reason that the whole Agrahāra was divided into 10 wards though the names of all the streets are not known. The names of some of these wards are indeed significant. Raviyaṇagēri for instance appears to have been named after, Ravikimayya, who figures as one of the Mahājanas. Probably he was the chief in that ward. Ghaisāsagēri was obviously a ward where the Ghaisāsa or Ghaḷisāsas lived. It has been noted above that Ghaḷisāsa in general stood for a teacher.

As expected the Mahājanas of this place were learned, noble, and virtuous. Inscriptions are eloquent about their qualities as scholars and teachers. To quote a passage here:

> jana pūjana-priya rum Hiranyagarbhbha-Brahma-mukha-kamaḷa-vinirggata-Ṛu(Ṛi)g-Yaju-s-Sāma-Arthavvana-samasta-vēdi(da) -vēdāṁg-ōpāṁg-anēka-śāstr-ashṭā-daśa-smṛi(smṛi)ti purāṇa-

kāvya-nātaka-dharmma-āgama-pravīnarum sapta-sōma-samsth-āvabhrit(th) āvagāhana-papavitrīkri(kri)-ta-gātrarum kāmchana-ka[la]śa-sita-shat-chhatra-chāmara-pamcha-mahā śabda-ghatikā-bhērī-rava-ni-nam(nā)ditarum-āśri[ta-jana] kalpa-vri(vri)ksharum-ahita-Kālāmtakarum-ēka-vākyarum śaran-āgata-vajra-pa[m]ja [rarum cha] tus-samaya-samudhdharanarum śrī-Kēśavādityadēva-labdha-vara-prasādarum-appa śrīman-mah-āgrahāram Pūliy-ūr-odeya-pramu-khaśāsirvvr-mmahājjanamgala .....[13]

In another place they are stated to have had mastery over Rāmāyana, Mahābhārata, Manu, logic etc.[14]

It is however unfortunate that details regarding the students or the subjects taught are not available. But the mention of teachers, their qualifications and the subjects in which they had attained proficiency all go to indicate the educational activities of this place.

Naturally, Hūli was a famous religious centre also, with a cluster of Śaiva and Vaishnava temples and also the Jaina Basadis. Inscriptions mention a number of temples such as those of Harihara, Kalakēśvara, Tikēśvara and



others. They also record a number of grants made for the worship of the deities and the maintenance of the temples. The temple of Nārāyana was constructed in 1082 A.D. by Kiduvāyara Ravikimayya,[15] one of the prominent Mahājanas of Raviyanagēri. This temple seems to have gone to ruins after this date for we find that this was rebuilt by an officer named Nākimayya[16] by about 1097 A.D. The temple of Harihara appears to have been built by the same officer ~~named~~ Nākimayya.[17] Of the two Jaina monasteries referred to in an inscription of 1145 A.D., one was constructed by the Kalachuri king Bijjala II in 1162 A.D.[18] and the other by a lady named Lachchale.[19]

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References and Notes

1. *IA*., XII, p. 47.
2. *EI*., XVIII, p. 191 (v.8-9).
3. Ibid., p. 203 (1.9).
4. Ibid., p. 197 (11.9-11).
5. Ibid., p. 185 ff,(1.34).
6. Ibid., (1.37).
7. Ibid., (1.40).
8. Ibid., (1.52).
9. Ibid., p. 214, (1.13).
10. Ibid., p. 216, (1.42).
11. Ibid., p. 206, (1.42).
12. Ibid., p. 213.
13. Ibid., p. 175 (11.27-32).
14. Ibid., p. 216 (v.3).
15. Ibid., p. 179, (1.7).
16. Ibid., p. 184 (1.17).
17. Ibid., p. 184 (1.17).
18. Ibid., p. 203 (1.23).
19. Ibid., p. 175 (1.33).

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SALOTGI

Sālotgi, now a small village in Indi taluk of Bijapur district was a famous Agrahāra in the early days. It was then situated in a small district of Karnapuri-vishaya[1] a part of the bigger division of Tardavādi-1000, which covered a major portion of the present Bijapur district. A few inscriptions that are found here give a very clear and interesting picture of the educational activities of this place. An inscription of 1121 A.D. describes the location of this place thus:

> Asti kaschijjanapadasttarddavādi iti viśrutah
> yadgrāma bahir-antaścha nanarāmopaśōbhitah
> tatra dharmmasya vidyānām sthānam pauthage ityabhut
> agrahāraśsūrikīrnna ssahāramō manōharaḥ[2]

Sālotgi was an Agrahāra of considerable antiquity. The educational institution here attracted students from far and near. The institution is described in the inscriptions as Śālā, obviously meaning a big hall where the teaching was conducted. It was presided over by the god Traipurusha i.e. the triad of Brahma, Vishṇu, and Maheśvara. It is interesting to note that in Karnataka, in early days, this triad was closely associated

with educational institutions.[3] This hall, we are told, was constructed by Gajāṅkuśa Nārāyaṇa, who was a minister of Rāshtrakūṭa Kṛishṇa III. This minister, was a pious man and a poet too. In fact an inscription described him as the very personification of Dharma. To quote the passage here:

> .....pradhānaḥ Kṛishṇarājasya mamtrī
> san sandhi vigrahī Tasya yaḥ pratihastō-
> bhūt-priyō dakshiṇahastavat niyuktas-
> tēna tēna tējasvī saṁdhivigraha-karmmaṇi
> Parāgōrāja-vidyānāṁ kavimukhaḥ priyamvadaḥ
> yas-tu dharmma-ratō bhāti dharmmō vigrahavān iva[4]

Rightly therefore, he thought of constructing a hall meant for educational purposes. The inscription describes this hall in glorious terms. As mentioned earlier, it attracted people from various regions.[5]

To this vidyārthisangha i.e. the group of students of this śālā the chief of Sālotgi named Chakrāyudha made a grant of land and money. It was also stipulated that certain amount of money was to be paid to this saṅgha by the brāhmaṇas on such occasions like marriage, upanayana and Chūḍākarma. For example, it is stated that his

Śālā-vidyārthisangha should be granted five pushpas on the occasion of a marriage. A similar amount was to be paid at the time of the upanayana and half the amount, on the occasion of the Chaula. Further, whenever there was occasion to feed the brāhmanas, the pariśat viz., the students and teachers of the institution were to be invited. Chakrāyudha also granted fifty Nivaratnas of land and house sites to the teachers who taught in this school.[6]

It appears that in course of time such a famous institution feel into disrepair. Consequently, as stated in an inscription of 11th century a certain Kañchiga of this Selāra family who was a native of Kopaṇapura i.e. Koppal in Raichur district undertook the repairs and renovated the hall. As he himself says:

Mādisiden-āne śaleyan- ī dita- Dantipriy-
avanīśana-vol-mum[7]

An inscription of 1129 A.D. belonging to Vikramāditya VI, also highly praised this Agrahāra. As this inscription puts it, it was an abode of righteousness and knowledge (dharmasya vidyānām sthānam).[8] It was full of learned people (Sśūrikirnah).[9] The hall presided over by Brahmā, Vishnu and Maheśvara was such that it appeared

as though the Trinity lost all pleasure in the mount Meru and came here to settle down. The inscription says:

Brahma Vishnu Maheshanam śala tatratiśalini

Meroh pritim parityajya yatra sakshad-vasamti-te[10]

Perhaps the Agrahara continued to be famous in the later days also. But we do not have any inscriptions mentioning this place, 13th century onwards. Nevertheless, it can be concluded that from 10th to 12th century at least, the Agrahara of Salotgi, Pauthuge or Pavittage, contributed much to the spread of knowledge in this area.

References and Notes

1. EI., IV, p. 60 (1.19).
2. ARSIE., 33-34, Bk. Nos. 153-54.
3. For example, a gift of land made to the god Traipurushadēva of the sale at the Agrahāra Tumbige is referred to in an inscription dated 1086 A.D. (BKI., pt ii, No. 132).
4. EI., IV, p. 60 (11. 26-28)
5. Ibid., p. 61, (1.31).

   atra-vidyārthinaḥ saṃti nānā-janapad-ōdbhavaḥ
6. Ibid., p. 61 ff.
7. Ibid., p. 64 (v.3).
8. ARSIE., 33-34, Bk. Nos. 153-54.
9. Ibid., (11. 54-56).
10. Ibid.

TALAGUNDA

One of the foremost Agrahāras in Karnataka, and of great antiquity is Tālagunda, now a small village in Shikarpur taluk of Shimoga district. It was once a renowned educational centre and a religious seat. It was then called Tānagunda, Sthānakundūru, Sthānakundūragrāma, Sthānaguṇḍhapura. It was situated in famous Kuntaladēśa which roughly stands for Karnataka.

The antiquity of this place can be traced to the early centuries of Christian era. The famous inscription of this place known as the Tālagunda Pillar inscription[1] mentions that the god Śiva in the name of Praṇavēśvara, of this place was worshipped by the Śatavāhana king Śātakarṇi. This was the home town of the Kadambas. Mayūraśarma, the founder member of this family belonged to this place. One really wonders if this place was an Agrahāra at this time because the inscription referred to just now tells us that Mayūraśarma went to the ghatikāsthāna of Kanchi for pursuing his Vēdic studies. But, a legend ascribes hoary antiquity to this place as an Agrahāra. This legend as recorded in an inscription of this place tells us that Mukkaṇna Kadamba a predecessor of Mayūraśarma (whose historicity

is not (however beyond doubt) obviously desiring to make this place an Agrahāra invited 32 brāhmaṇa families from Ahichchattra and settled them here in this place.[2] Later the number of the Mahājanas seems to have been increased to 32000. Though the number appears to be too inflated, the inscription indicates that a number of brāhmaṇa families came from outside to this place and settled here. Ahichchatra, it may be noted was another place of antiquity. It has been identified with modern Ramnagar in Bareilly district of the Uttar Pradesh.[3]

Inscriptions describe at length, though in a conventional way, the scenic beauty and the floral wealth of Tāḷagundā. To quote the passage here:

~~adentene~~ beleda maleyaja-palukina mara-
naele kālāgaru nālikera lavaṅga mātuluṅga
chūta champaka baka bakula aśōka pūga
punnāga nāga-latā-vitānadoḷu...[4]

Even the birds had learnt the art of reciting. In fact this city excelled the heavenly garden Nandana. To put it in the words of the poet:

vōdina bādina tarkkada tarkkisuva
tantrada mantra-vādada kavi-paṭhana-

kathHanada yagnikara sanjnegalam
kaltu palumbuva palvan-terada-
vihanga-tatiyind-atisayisitu
Nandanaman-intpara-parisarodyana [5]

The Mahājanas of the place were also very learned and known for their scholarship. As the lithic records put it, they had mastered a number of subjects including Bharatasastra. For example:

vedam nalk-avar-angam-aru-kurupim
mimamse-kanda-trayam.
bading-oduva tarrkkam-aru-padinent-
udyat-purana-smriti-
pradurbhava-visesha-vastu bharatadyam
chatukala-kausalam
Madevange tad-agneyim dvijarig-a-
Sri Tanagundurina [6]

The inscription further describes the Mahajanas thus:

visishtagraharadhisvarar Ahichchhatra-
samagatar ddvadasa-sahasra-gnihotra-
parivrita-dvattrimsat-sahasra-sankhya-
sametar yama-niyama-gunopetaru Brahmendra-
Chandra-Yamagni-pratishthita--pancha-maha-

linga-sannihita-punya--tirtthoda-

kavagahana-pavitrikritagatrar

dharamara-sat-patrar mMayuravarmma-

nripasyashtadasasvamedhadhvara-

dakshinopalabdha-chatus-chatvarimsad-

uttara-sata--gramadhishthayakar -ssandigdha--

vipula--dharmma--nirnnayakar aneka-yajna-

vabhritha-punyambu-niyatabhishiktarddra-

murddhajar mMahavira-vedi-dhvajar Brahma-

raja-sabha-pujagra-grahigal asrita-jana-

mano-ranjita-phala-dayigalu Veda-Vedangopanga-

mimamsadi-sastra-shat--tarkka-smriti--purana-

kavya-nataka--vishaya--sarojini-bhaskarar

budha-hridaya-kumuda-vana-mukula-nikara-

vikasita-sudhakararu dambha-darpa-krodha-

lobha-mada-matsaryya-durvvishaya-durita-guna-

duraru sishteshta-janadhararu sarat-samaya-

subhrabhra-dugdharnnava-Rajatagiri-himakara-

nibha-visada-yaso-rasigal-vidvaj-jana-ratna-

rasigalu naya-vinaya-saujanya-satya-saucha-

chara-dhairyya-maryyadadi-guna-Himalayar ddvija-kula-kamala-vana-kamalalaya-Kuntala-vishay-angana-lalama-khachita-ratnar shat-karmma-nirataru śrauta-smartta-dharmma-nushthana-parayanar vvidvishta-Narayanar ahita-vana-dikkunjararu śaranagata-vajra-panjararu śapanugraha-samartthar svadhyaya-dhyayana-dhyana-dharana-mōnanushthana--japa-samadhi-guna-sampannar appa śriman-maha-vadda-grama-Tanagundura muvattirchchhasiram..[7]

In about the 11th and 12th centuries Talagunda had become a renowned Agrahara with a number of students studying there. Learned brahmanas proficient in all branches of learning are stated to have been always engaged in study and teaching. Even the birds as the records aver, had been conversant, with the various subjects by listening the recitations constantly. As a seat of learning, many subjects were taught in this place. As mentioned in the records, subjects like Rigveda, Yajurveda, Samaveda, Kalpa, Śabdaśastra, Rupavatara, Nyasa, Prabhakara Vedanta and Kannada were taught here.[8] There were 48 students studying in this place. Separate classes were

conducted for different subjects like Rigvēda-khandikā, Yajurvēda-khandika Sāmavēda-khandika, Śabda-śāstra, Rūpāvatāra Nyāsa-Khandikā and Prābhākara Vēdānta-khandikā etc. There were teachers to expound these subjects to the students. The inscriptions mention two Bhattavrittis and also the Ghaliyaras, who have been mentioned as skilful teachers of Kannada letters. Elaborate descriptions of grants made to this institution are found in the inscriptions.

It is interesting to note that the grants included not merely the provision for the maintenance of teachers and students, but their other comforts such as medicine, clothing food etc. The cooks who served the teachers and the students were not overlooked. Arrangements were made for that maintenance and also by supplying them cloths. For instance an epigraph tells us that provision was made for giving 6 panas every year to each of three cooks, who prepared food for the students and the teachers.[9]

References and Notes

1. EC., VII, Sk. 176.
2. Ibid., Sk. 186.

   Pavitra dvātrimśadvipra kutumbamam

   munḍittu tandu

3. B.N.Puri: Cities of Ancient India, p. 1 ff.
4. EC., VII, Sk. 186.
5. Ibid.
6. Ibid.
7. Ibid., Sk. 178.
8. Ibid.
9. Ibid.

TILIVALLI

Tilivalli, true to its name, was a famous Agrahāra and a seat of learning. There are as many as twenty six inscriptions in this place, and they speak of the importance it enjoyed in the early days. Though none of them help us in understanding the meaning of the place-name, it can be suggested that Tilivalli means a store house of knowledge comprised as it is of two terms Tilivu and halli. Tilivu is a pure kannada term for jñāna or knowledge and halli means a village. Tilivalli therefore was a centre of knowledge and that is what the ancient Agrahāra were.

This place appears to have assumed importance ~~in~~ as an Agrahāra in the period of Chālukyas of Kalyāna. Reference is made to this place though not as an Agrahāra, in a record dated 1053 A.D.[1] But a record of 1072 A.D. refers to it as Agrahāra[2] Tilivalli, which means that it was already an Agrahāra by then.

This Agrahāra was situated in a small division called Nāgarakhanda-70 comprising parts of Shimoga and Dharwar district. This Nāgarakhanda[3] was a part of the most famous province of Banavāsi 12000. Nāgarakhanda,

spread as it was between the rivers Tungā and Varadā was naturally a fertile area, more so in the eyes of the poet. To him it was a beauty spot and a place of plenty. To quote his words:

<u>Nānā dhānya phalōpabhōga subhagam</u>
<u>pūgīvāl-ālamkritam</u>
<u>mānātīta-tatāka-samukhulamila tu</u>
<u>kūlyāsamriddhākaram</u>
<u>bhūnārīkuchabhūshanam madhukaroddā-</u>
<u>nādhyavanyāmritam</u>
<u>pīnam Nāgarakhandadēśamesagum viśvam-</u>
<u>bharā bhāgodolu</u>
<u>krīdachchārumarālasārasa-baka-krauncha[m]</u>
<u>payōdbhāsitam</u>
<u>tadāgam bahu-chakravāka-mithunam kaluhāra</u>
<u>padmōtphalā</u>
<u>pīdam baruhina-sārikā śukapikadhvanābhira-</u>
<u>myamtaram</u>
<u>nādolu Nāgarakhanda-dēśamesegum sarvva-</u>
<u>rttu saukhyāspadam</u>[4]

Tiḷivaḷḷi was the crest jewel of this division.[5] It is indeed surprising that in spite of a big number of inscriptions discovered here we do not get details about the educational activities. They however describe in glorious terms the Mahājanas[6] of this place who were 1000



in number. This number also indicates that Tilivalli was then a fairly big Agrahāra. An epigraph of 1118 A.D. which records a number of grants of money speaks also of a Khandikā which was granted 100 gadyānas.[7] We have seen above that Khandikā stood for a class where a particular subject was taught. But, the record in question does not specify the subject to which this Khandikā pertained. It is interesting to note that this Agrahāra continued to enjoy the position of importance even as late as in 16th century. By that time it had became the headquarters of a division, as can be seen from the description Tilivalliya venthe in a record of 1581 A.D.[8]

Even in the earlier period, especially during the time of the Sēunas it was a military headquarters, because it is called a Thāne.[9] Though an Agrahāra essentially meant for religious and educational activities, stationing a contingent of the army was perhaps essential because of the peculiar position it occupied. During the period of Sēuna Singhana (c 1200-1247 A.D.) it was within the boundaries of Seuna kingdom but almost on the borders, the neighbouring Southern kingdom being that of the Hoysalas. It is well known that these two kingdoms were always at war with each other and consequently places like Tilivalli which were on the borders witnessed many a battle and

become victims of cattle raids and other disputes. This is testified by a number of herostones found in Tilivalli and the area around. Being a prominent place it was naturally suited for a thāṇe for stationing of the army.

One of the inscriptions at this place discloses the name of a poet also. He was Hudugeya Sōmayya and he composed an inscription of Sēuṇa Singhaṇa II dated 1239 A.D.[10] A study of the verses in the inscription show that his composition is of considerable merit.

Inscriptions also speak of a number of temples in this place and record numerous grants made for these temples. Most prominent however was that of Sāvantēśvara.[11] It was built by Kalidēva Ṭhakkura, the son of Sāvanta Ṭhakkura,[12] who was a subordinate of Sēuṇa Singhaṇa. The poet tells us that this Sāvanta Ṭhakkura fought valiently in a battle when the enemy attacked Tiḷivaḷḷi but lost his life. In the words of the poet this hero did not simply die but reached the presence of Śankara,[13] to uphold the family tradition that its members would rather step forward and die in the battle than step back and get defeated.

In his words:

<u>suravadhuv-ikkeladolu siguri chāmaravikke-</u>

<u>ratnakhachita vimānaṁ baral-ēri-savulam tām</u>

<u>Harabhavanakkeydi kūḍi-dam śankaranaṁ</u> [13]

Naturally therefore the god Īśvara here was named as Sāvantēśvara, after the deceased Savanta Thakkura.

<u>tanna tandeya pesarīṁdam śrī Sāvantēśvara</u>

<u>dēvaraṁ pratistheyaṁ māḍi ā dēvara śrī-kāryya-</u>

<u>kkaṁ</u>. [14]

This temple is one of the best examples of Chālukya style or Architecture.

Thus Tiḷivaḷḷi was an Agrahāra with a difference. It was an educational centre and it was the home of the heroes too.

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References and Notes

1. SII., XX, No. 34, (1.71)
2. KI., II, p. 23 (1.23)
3. Ibid., V, p. 168 (1.34).
4. Ibid., (11. 30-34).
5. Ibid., (11. 34-35).

Nāgarakhandadol-ante-bhōgī
phanā maniyolippa
Tilivalli olam .....

6. Ibid., (11. 35-43).
7. Ibid., p. 61 (1.15).
8. Ibid., IV, p. 23(1.23).

Tilivalli [ven]teyakke saluva

9. SII., XX, No. 34(1. 11)
10. KI., V, p. 164.
11. Ibid., p. 173.

It is now known as Santisvara temple.

12. Ibid., (1.77).

tandeya pesarindaṁ Śrī Sāvantēśvara
dēvaram pratiśtheyam māḍi ā-dēvara
śrī-kāryyakkaṁ

13. Ibid., p. 70 (11.56-7).

Suravadhuv-ikkeladolu siguri
chāmaravikke ratnakhachita vimānam
baral-ēri-saluYam tāṁ Harabhavanakkai-
di kūdidam Śankarana

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ABBREVIATIONS

A.P.Govt.Ar.Series:	Andhra Pradesh Government Archaeological Series.
ARIE:	Annual Report on Indian Epigraphy.
ARSIE:	Annual Report on South Indian Epigraphy.
BKI:	Bombay Karnatak Inscriptions (South Indian Inscriptions, Vol.XI, Pts. i & ii)
EC:	Epigraphia Carnatica.
EI:	Epigraphia Indica.
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JBBRAS:	Journal of the Bombay Branch of the Royal Asciatic Society.
JRAS:	Jounal of the Royal Asciatic Society.
KI:	Karnatak Inscriptions.
KSSP:	Karnataka Sahitya Parishat Patrike
MAR:	Mysore Archaeological Reports.
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